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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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TOPICS OF THE TIMES.

"MIRACLES AND MODERN SPIRITUALISM," by Alfred Russell Wallace, has been translated into French and is favorably reviewed by Rouxel in *Revue Spirile*.

All the notables seem to be drifting into literature says an exchange. Books are now threatened by Langtry, Patti, Mary Anderson Navarro and Bernhardt. The fashion seems to have been set by the self constituted censor of "society" eligibility, Ward McAllister.

REV. MR. LENTZ of the Catholic church and Rev. Mr. Pender of the Methodist church at Bement, Iowa, have been in a controversy in the *Bement Register* over their religious beliefs and practices. The language used by both disputants in some of the articles has been so indecent that a petition has been made to exclude the *Register* from the United States mails. Teachers of religion and morals should not allow the spirit of sectarianism to triumph over regard for the common proprieties and decencies of life.

REV. JOSEPH COOK is "down on" Unitarianism, Universalism and the Andover theology. Referring to some of his recent utterances, the *Banner of Light* says: The one and only Joseph Cook finally told his hearers there was too much belief in Boston in a heaven that is topless, and too little belief in a hell that is bottomless. What he seems to want is a smaller heaven and a bigger hell. What a pleasant companion and friend he would make to spend an eternity with in heaven! The spiritual in his case is the uncomfortable.

SAYS the *Investigator*: "We hardly dare allow the imagination the full freedom of this thought. Only think of it! Those souls saved that the priest cursed and the church damned! No wonder there is opposition to this new departure. Perhaps by this time Voltaire is the bosom friend of St. Peter, and Paine and Jonathan Edwards are walking arm-in-arm over the golden pavements of heaven! Why! the very possibility of such a thing as salvation after death sends the cold chills down the spine of orthodoxy and makes its hair stand on end." Yes, that was true of the orthodoxy of a generation or two ago, but the heterodoxy of one age becomes the orthodoxy of a later age. About the only persons, whom "the very possibility of such a thing as salvation after death sends the cold chills down the spine of" nowadays are those who imagine that their craft is in danger if the contrary doctrine is not maintained.

WITHIN a year it is stated the first long-distance telephone line will be completed between Chicago and New York. Before then it is expected that every one of the more than 8,000 telephones in Chicago will be replaced with copper metallic circuit instruments, by the use of which any sound can be transmitted for thousands of miles with perfect distinctness. These improvements will cost the American Bell Telephone company and its auxiliary corporations several millions of dollars. The work of building the first line from New York across the continent was begun

several months ago. Without following the route of any railroad the line has been built straight across the country over the Alleghanies and across rivers. Its western terminus is now at Cleveland, from which point it will be pushed rapidly westward to Chicago and beyond. Another transcontinental line is projected, and in fact already begun, which will pass through Pittsburg and reach Chicago by another route. These great trunk routes are but two of the lines by means of which the Bell company intends to bind together all the great cities of the country in a web of telephone wires.

PROFESSOR OLIVER J. LODGE thinks electricity is a mode of manifestation of the ether, that strange medium which is supposed to pervade all space and to carry light from sun to planet and from star to star, says the *Youth's Companion*. Professor Crookes says that in a single cubic foot of the ether, in which the earth is submerged, 10,000 foot tons of energy—that is, force enough to lift 10,000 tons one foot—lie imprisoned only awaiting the magic touch of science to be loosed for the service of man. Professor Nicholas Tesla has already succeeded in producing in a room an electrostatic field, into which if a glass tube exhausted of air is carried, the tube will glow with light and illuminate the room like a lamp. It now appears, as Professor Crookes says, that "A true flame can be produced without chemical aid—a flame which yields light and heat without the consumption of material and without any chemical process." Those who have studied the chemistry of the candle will appreciate what this means. To telegraph without wires, to get light without heat, to make solid walls in effect transparent—such are some of the strange possibilities after which students of electricity may now strive with fair hopes of success.

THE following narrative of remarkable phenomena is given by a Galliopolis, (O.,) correspondent: David Flickenger, a wealthy farmer residing four miles back of Thurman, a hamlet sixteen miles north of this city, astonished the people on Cox Corner yesterday afternoon. Mr. Flickenger is an intelligent man, about fifty-eight years of age. About two weeks ago he began to inquire into a case of Spiritualism he had at his residence. For several nights he had been frightened while at home by the ghostly form of his brother, who died five years ago last week. This Spiritualistic visitor would stand at his sitting room door like a marble statue, would not converse, and would disappear in a few moments after his arrival, as mysteriously as he came. On one particular night after having been around the house and unable to find any trace, he was astonished when he entered his sitting room to see the ghostly form of his brother standing at his children's black-board writing. Mr. Flickenger was frightened for a few minutes, but when he had fully recovered, the form of his brother had vanished, having written on the black-board "John Flickenger," his dead brother's name. Instead of relating these peculiar occurrences to his neighbors he invited them over to his residence the next evening. The ghostly visitor with a companion, called about nine o'clock on that particular evening. The amazed assemblage was greeted in a courteous manner, the visitors standing in the door conversing in audible tones for several mo-

ments, then they vanished. Mr. Flickenger said a number of other persons came and went the same evening, but only one form was recognized, and that was his dead brother's. Said Mr. Flickenger: "I am a gray-headed man, and I never have seen such wonderful incidents before. I never did believe in ghosts and Spiritualism, but in the last two weeks I have become an ardent believer." Mr. Flickenger did not care about giving his name for publication, but was finally induced to do so. His statement was corroborated by a companion, who was standing near.

Most characteristic of the state of religious feeling in Germany is the discussion which has followed upon the publication of a brochure entitled "Ernste Gedanken," says the *Independent*. Within a few months more than sixty thousand copies had been sold, and fully fifty replies and further discussions have been called out by the work, not a few of them from men prominent in the church, the university and the state. The author is M. von Egidy, a major in the Saxon Corps. He proposes radical changes in the Protestant church, urging a revision of the creed in conformity with the naturalistic philosophy and tendency of the times, and a semi-socialistic reconstruction of the congregation and of society. The advanced views of the author have cost him his position in the army. The Saxon government, notwithstanding the fact that the King and his family are Catholics, is in the hands of very conservative Protestants.

LIEUTENANT TOTTEN, who is detailed from the United States army to give military instruction in the Sheffield School of Yale College and hence enjoys the prestige of being known as a "Yale College professor" has acquired notoriety by predictions that the end of the world is near at hand. His predictions are based on scriptural grounds and signs in the heavens. For the most part Totten's nonsense is dismissed from consideration with a good natured smile or with indifference or contempt. Yet there is a class of people really impressed with what Totten says. Referring to the Millerite excitement that culminated in 1843-4, when it was believed by tens of thousands that with absolute certainty derived from Holy Writ the day of judgment would come in the autumn of one or the other of those years, the *New York Press* says: Adventism may be said to have reached its high water mark at that period. Never since that time has there been anything like a general agreement of Second Adventists upon an exact date. It is a mistake, however, to suppose that such ideas have died out. There are people in considerable numbers who take Lieutenant Totten and all of his class seriously. Even in cultured Boston, a couple of weeks ago, "a Yale professor" addressed a great audience that gathered in one of the city's largest halls to hear what he had to say about "The Star in the East." It was evident that a majority of the audience came to learn and not to laugh; to learn, that is, wherein his Millerite views agreed with or differed from those of other workers in the same field; and this from a standpoint of general sympathy. Of course the audience did not in any sense represent the foremost intellectual life of Boston, but that so many people could be got together in such a place to hearken to such a lecture is a curiously significant circumstance.

FLORENCE MARRYAT'S TESTIMONY.*

Mr. Fred Haslam writes: "Have you read Florence Marryat's book 'There is No Death'? if so the Brooklyn people would like to have your criticism on it."

The book is interesting as is all that comes from the pen of this gifted and versatile writer; but it is not written for critical people, nor those who measure such accounts with the gauge required by science. On the opening page she says: "..... I intend to confine myself to recording facts. I do not expect to be disbelieved, except by such as are capable of deception themselves. They—conscious of their own infirmity—inevitably believe that other people must be telling lies." That other people may credit her with perfect good faith and a desire to be truthful, and yet not accept her testimony as evidence because they fear she has been deceived in some things, does not seem possible to the writer; and she hastens to brand all who disbelieve, as natural born liars. The talented story-teller clearly shows before the first three pages are past that, great as are her abilities, she is wholly free from anything like a judicial and logical attitude, and is a stranger to scientific instincts.

She is "delighted to be able to record the fact" that her father was "not only a believer in ghosts but a ghost-seer." And she adds that perhaps she inherits the gift from him. A not unlikely supposition. Certainly she inherits in some degree his facility in dressing up facts. Readers of Captain Marryat's imitable sea tales "Mr. Midshipman Easy," "The Pirate and The Three Cutters," etc., and his fascinating fictions, "The Pacha of Many Tales," "Japhet in Search of a Father," "Peter Simple," and particularly of "Snarley-Yow, or the Dog Fiend," will be quite prepared to believe his daughter when she says of his writings, "There is scarcely a line of fiction in them"; and by the same token to accept as literally true all she sets down as "facts" in her work now under consideration. Here is a quotation which gives additional weight to the accuracy of the book. Florence Marryat it should be remembered is a Catholic. Speaking of her beginnings in observing spirit phenomena, she naively writes: "Whether my Catholic acquaintances had received permission to attend séances or not was no concern of mine, but I took good care to procure it for myself..... My director at that time was Father Dalgairn, of the Oratory of Brompton, and it was to him I took my difficulty. I was a very constant press writer and reviewer, and to be unable to attend and report on spiritualistic meetings would have seriously militated against my professional interests. I represented this to the Father, and (although under protest) I received his permission to pursue the research in the cause of science." O, Science! Thou star-eyed goddess! what a vast amount of press writing and reviewing has been inspired by thee. What a bewildering display would it make could all the "pot-boilers" built in thy name be gathered at the World's Columbian Exposition!

Florence Marryat is not only a talented and skillful story-teller, but a natural detective as well, if the ability to "spot" people she has never seen, with only the aid of a rather general description, is evidence of this gift. In 1874, according to her book, she "received an order from one of the principal newspapers in town (London) to go and have a complimentary séance" with Lottie Fowler. Lottie was controlled by "Annie, who had been a German girl in earth life." During the séance the following conversation took place: "You will be married a second time," declared Annie. "You will marry another soldier." "No thank you," exclaimed the reporter, "No more army men for me. I've had enough of soldiers to last me a life time." Annie looked very grave and reiterated, "You will marry another soldier..... He is very tall and big, and has brown hair cut quite short, but so soft and shiny. At the back of his head he looks as sleek as a mole. He has a broad face, a pleasant smiling face, and when he laughs he shows very white teeth. I see him knocking at your door. He says, 'Is Mrs. Ross-Church at home?' 'Yes, sir.' Then he

goes into a room full of books. 'Florence, my wife is dead. Will you be my wife?' And you say 'Yes.'" Three years after this séance Mrs. Ross-Church was traveling on the cars. The train stopped to water at Chatham. "On the platform stood Colonel Lean, in uniform, talking to some friends," writes the gifted English woman. "I had never set eyes on him till that moment; but I at once said to Mr. Grossmith, 'Do you see that officer in undress uniform? That is the man Lottie Fowler told me I should marry.'" Two years afterward Colonel Lean and Mrs. Ross-Church, whose pen name is Florence Marryat, were married.

Florence Marryat finally came to America. Here she seems to have had very wonderful spiritistic experiences; and had she omitted the names of the mediums her testimony would have far more weight. Unfortunately for the value of her evidence, most of the American mediums mentioned by her have the reputation of being tricksters. However, the book is very readable; and scattered through its pages are many incidents not open to any reasonable doubt or suspicion. The confirmed spiritist will find nothing in it that might not have happened. That the narrative is well dressed and shows the handicraft of an artist is nothing against it, in the eyes of the public. Our only word of caution is that it must not as a whole be offered in evidence in any critical examination of the claims of the phenomena Spiritualism.

THE HAUNTED HOUSE OF THE CATACOMBS.

A worthy woman sixty-six years old, Madame Boll, says a contributor to *La Revue Spirite* for February, who lives in a small room on the ground floor of 38 Rue Du Coudelie, has been thoroughly terrified by the events which have recently taken place at her house. Furniture, glass, dishes, tables, globes, and other objects have been broken, thrown down on the floor with an infernal noise while along the wall as it has seemed a shower of sand has been flowing.

Madame Boll has been living with two orphans whom she took to bring up, a little boy of twelve and a little girl of fourteen. Sunday evening, while she was awaiting the return of the children who were at the theatre, she turned quickly around on hearing the sound of broken glass. It was a water pitcher which had just been broken into fragments. She had no time to rise to examine the cause of the breaking before a bowl on the table described the arc of a circle and was broken in the room. Then there occurred a wild dance of the dishes and glass ware. A globe under which Madame Boll used to keep carefully the garland of orange flowers, which she wore on her marriage, was broken into four pieces. The petroleum lamp was broken with a dull sound. Being now thoroughly alarmed she called for help. A neighbor, Madame Bertha Muller, immediately came with M. Gueneur an optical instrument maker who lives in the apartment over that of Madame Boll. The phenomena having at that time ceased, these people gave little credit to the story told them. They believed that the tenant of the ground floor had gone crazy suddenly. But in a moment two engravings in frames under glass, hanging on the walls fell; a vessel came from the open washstand darting out into the room and was broken near the entrance door. Amazed, M. Gueneur tried to fathom the mystery. He sounded the walls, opened the cupboards, examined the floor. Nothing! All being restored to order, Madame Boll went to bed trembling, and a part of the night passed without incident.

The adopted son of the old lady went to bed likewise. About three o'clock in the morning he was awakened by the noise of breaking glass. He rose and lighted a taper and discovered that the copper ball of his iron bedstead had been removed, thrown through the glass portion of the entrance door and alighted near the pump in the court. In consequence of this phenomenon Madame Boll concluded to call in the commissary of police in the morning. He like the rest began to laugh and asked her if she was not subject to hallucinations.

Nevertheless upon the clear statements of Madame Boll he betook himself to 38 Rue Coudelie. He had no difficulty in assuring himself of the truth of the story

of the devastation which had been produced. For his benefit the phenomena were reproduced before him. He had to prevent a cupboard of dishes and glass ware from falling; he was present when a dance of the chairs and tables took place which seemed to be moved by an electric machine. Better than all this. The commissary had closed the door behind him and it was impossible for him to open it and he was compelled to go out through the window. These facts were confirmed by several persons whose names are given in *La Revue Spirite*. The alarm on the commode took its own time to go off. Set for six o'clock it commenced going at four o'clock in the afternoon and struck six. To this communication the editor of the *Revue* makes a note to the effect that the groups of spiritists are too excitable, rush pell-mell—evoke the spirits, attempt to make investigations without any method and so do not obtain any results of scientific value. He adds: "The spirits, our guides, do not occasion these phenomena for spiritists; they above all things want to invite the sceptics to investigate the truth of these matters. Let us leave the materialists to make for themselves a satisfactory investigation on this subject without our too zealous and too interested intervention which destroys free research."

BOEHMÉ'S METHOD.

Boehme taught that man has an interior life as well as an external life, that from the former springs in the spiritually awakened mind the power to perceive spiritual things. The soul that can see only through the outward mirror of the eye is in darkness when that mirror is broken; and they who are immersed in merely material pursuits and pleasures cannot know anything of the inner life and of the things that belong to the spirit. Man, depending entirely upon his external perceptions, and having neither belief nor confidence in anything except what he sees with his bodily eyes, knows only that which he sees with those eyes and is not aware that there is anything superior to that. And philosophizing about God with the external reason yields no satisfactory results. "Natural man knows nothing about the mystery of the kingdom of God, because he is outside and not within the state of divinity, as is daily proved by the action of the philosophisers who are disputing about the attributes and the will of God, and who nevertheless do not know God, because they do not listen to the word of God within their own souls."

Intellectual reasoning, as well as the observation of natural phenomena, is useful in scientific investigations, but not the means by which spiritual knowledge is acquired; spiritual truths cannot be even intellectually explained; they must be intuitively perceived. The true understanding must come "from the interior fountain and enter the mind from the living Word of God within the soul." If the divine spirit in man is awakened it knows all things by the knowledge of itself because "heaven and earth with all their inhabitants and moreover God himself, is in man whose spiritual substance is not limited by the form of the body, for it is a spark of the light and power of the Divine." This divine essence awakened to consciousness in man knows God and the truths of spiritual life by the knowledge of itself. "As the eye of man reaches the stars wherefrom it has its primitive origin, likewise the soul penetrates and sees even with the divine state of being wherein she lives." Not by reading books, not by observing material objects and their relations, not by intellectual speculation but by arousing the higher consciousness is absolute truth realized. This is accomplished by overcoming the self-will, "by desisting from thinking and feeling with your own personal selfhood; then will the internal hearing, seeing and speaking become revealed to you, and God will see and hear and perceive through you."

By surrendering his will wholly to God, in supreme resignation man enters the divine union with Christ so that he sees God and thus knows what is his will and word, "There are many things undoubtedly that may be investigated in a spirit of selfishness, but the conception thus formed by the mind is merely an external appearance, and there is no understanding

of the essential foundation." The selfish, willing thought of man being limited cannot conceive the universal will of God because it is not one with the spirit of God, and cannot understand its own self. When man steps out of his own selfish desires, the spirit of God takes a living form within him and "ignites the soul with its flame of divine love." When by means of Christ—Eternal Light and Truth—man becomes regenerated and at one with God, he receives true knowledge of the divine world wherein he dwells. "The world of the angels is easier and more clearly comprehensible to the regenerated man than the terrestrial world. He also sees into heaven and beholds God and eternity." He whose soul rises to the mountain tops of true faith, above the clouds of selfish aims, idle speculation and conflicting theories,—to him will the divine light come without effort on his part as the light of the sun unasked shines upon the earth. Though all human beings have the capacity of seeing the divine image that exists within themselves, but few comparatively can be constrained to give up their selfish desires and their self will and submit in humility to the Divine will so that the truth can manifest itself in them without being distorted by their external lives.

Boehme in giving his spiritual experiences says that he had to overcome illusions and mistakes before he could realize that the universal God and the God within the heart were one, and that his own personality was merely one of millions of similar instruments through which God was manifesting his power. After many struggles and much sorrow, Boehme says, "The door was opened to me, so that in a quarter of an hour I saw and learned more than if I had studied for many years at the universities." He says "I am not a master of literature nor of art, such as belong to the world, but a foolish and simple-minded man. I have never desired to learn any science, but from early youth I strove after the salvation of my soul and thought how I might inherit or possess the kingdom of heaven..... Now while I was wrestling and battling, being aided by God, a wonderful light arose within my soul. It was a light entirely foreign to my unruly nature, but in it I recognized the true nature of God and man, and the relation existing between them; a thing which heretofore I had never understood, and for which I would never have sought." He says that his writings are "those of a child in which the Supreme has manifested his power. There is in them so much that no kind or amount of argumentation and reasoning can comprehend or grasp it; but to those that are illumined by the Spirit then understanding is easy and merely child's play."

Boehme's honesty and truthfulness as well as his exalted spiritual nature are beyond question; yet he wrote, "I say it before God and testify before his judgment seat where everything must appear that I in my human self do not know what I shall have to write, but whenever I am writing the Spirit dictates to me what to write and shows me all in such wonderful clearness, that I often do not know whether or not I am with my consciousness in this world." In one of his letters he says: "I might sometimes perhaps write more elegantly and in a better style, but the fire burning within me is driving me on. My hand and my pen must then seek to follow the thoughts as well as they can. The inspiration comes like a shower, that which I catch I have. If it were possible to grasp and describe all that I perceive, then would my writings be more explicit."

Thus it will be seen that Boehme's method did not consist in the exercise of the reasoning intellect, but in kindling the divine light within his own soul, by interior illumination.

The substance of the philosophy which Boehme taught will be the subject of another editorial.

THE CATHOLIC POPULATION.

THE total Catholic population of the United States, according to Hoffman's Catholic Directory, for 1892, is 8,647,221. The number found by the United States census of 1890 was 6,250,045. It should be said in this connection that Roman Catholic statistics are not obtained by actual count but always estimated. Thus,

a Catholic priest, not satisfied with the above figures, makes an estimate for the New York Sun which makes the Catholic population of the country 20,000,000. The *Catholic Review* tries its hand at estimating, and arrives at a similar result by a different process. It divides the Catholic population of the United States into two classes, namely, "good Catholics, or those who lead a moral life and conform to the laws and usages of the Catholic church; and bad Catholics, or indifferent Catholics, those who, while believing in the truth of the Catholic religion, yet lead a more or less immoral or careless life, and who neglect or ignore the sacraments, and in general the practice of piety." This authority says that there are in the United States about 8,000,000 good Catholics, including their little children, and proceeds after this fashion: "If, then, to these be added the bad or indifferent Catholics, who unfortunately outnumber the good Catholics—for though many be called few are chosen—there will appear at the very least 20,000,000 Catholics in the United States." Of these extravagant figures the New York Christian Advocate critically remarks: Thousands who are included in the Catholic estimate of their population never take communion or attend their churches, and many of them are in other denominations. The figures in Hoffman's Directory represent wild guesses, upon which little reliance can be placed, and sensible people can judge concerning the still more extravagant claims so frequently made.

BLUCHER'S DREAM.

One of the most terrible and pathetic stories of warnings by dreams, says a writer, is told by the biographers of the great military hero, Field Marshal Blucher. Some months after the battle of Waterloo Blucher retired to the solitude of his country estate, and when invited to the palace of the king of Prussia declined the honor. The king then went to see his favorite general and found him in great distress. He told the monarch how, while a youth, he had served with the Swedish army, but having been taken prisoner by the Prussians could only get leave to visit his parents on condition of accepting a commission in the Prussian army. When he knocked at the door of his father's house there came no answer. He burst it open and hurried through the corridors to the reception-room, where he found his father, mother and sisters all in deep mourning. His father repelled his advances with indignation, while mother and sisters shrank from his embraces. Finally he knelt at his mother's knee, but at the first touch of his hand the dress fell and he found that he held a skeleton in his arms. There was a shout of derision as the whole company vanished into space. "Three months ago, sire," said Blucher, "I had a dream in which that old scene was exactly reproduced. All the members of my family said: 'We will meet again on the 11th of August.' This is the—" The old man leaned back in his chair, and as the king looked upon his general he saw that he was dead.

ONE of the commonest ways in which the confidence of the public is secured and also violated is in the presence on boards of control of directors who do not direct, of managers who do not manage, says the *Christian Register*. It is an evil common in both commercial and charitable enterprises. The directorship of a prominent bank is made up largely of conspicuous names, with the special object of securing public confidence. When the bank goes to pieces, as has happened in cases too recent to be forgotten, the excuse of some of the directors is that they have trusted to the president and a few of their associates, and formally or tacitly ratified their acts without paying much attention to what they were doing. This form of negligence is much more common, however, on boards of charity. Prominent names are secured mainly to obtain subscriptions from a confiding public. Some thus named never attend a directors' meeting, and know nothing from personal inspection of the institutions they represent. A complaint was recently made to a director of a charitable institution concerning various features of its management. The director

was obliged to confess that he had never visited the building. Mr. Andrew Carnegie in a recent lecture said that the *Charity Organization Magazine* of New York gives a list of no less than twenty-three fraudulent charity organizations in that city, all of which are maintained by wealthy people too indifferent to examine, too careless to weigh, whether they are not promoting evil and discouraging what is good. It is not possible for every one personally to investigate institutions whose claims for gifts are presented; but when men and women allow their names to be advertised as directors or managers of institutions concerning whose administration they are utterly ignorant, they become silent accomplices in fraud or negligence, and abuse the confidence of the public.

FROM the side of religion many protests have been made against the present system of popular education, says the editor of the *Popular Science Monthly*. The clergy of the different churches cannot help thinking that at least the more important doctrines of the Christian faith should be officially taught; and they draw most discouraging pictures of what the moral future of the youth of this country will be if their counsels are not heeded. All sound and successful moral teaching, they contend, must repose upon a basis of theology, and to confine ethical teaching to the region of the natural is to deprive it of all warrant, of all authority, of all coercive power. If these views are correct, it would be difficult to see how the weakness of our schools on the moral side could ever be remedied; for nothing is more certain than that any attempt to teach theology in them would be a predestined failure. The people (or some people) will pay for theology in the pulpit, but they are not willing to pay for it in the schools, and have shown in most unmistakable ways that they do not want it there. The question, then, is: Shall all attempts at moral teaching in the public schools be abandoned, seeing that it cannot be administered as an adjunct of theology; or shall a brave effort be made to give it an independent status of its own and a fair chance to show what it can accomplish when conducted on purely natural lines?

THOSE who look upon Japan as a country far behind the Western world in matters of education should read the report of the Minister of Education for Japan, says the *Inter Ocean*. The elementary schools of the empire are under the control of local authorities and supported by local taxation. Tuition fees are charged to children attending these schools, but these may be remitted for indigence, and apparently more than one-third of the scholars pay nothing. These fees amount to only one-fourth of the total revenue of the schools. The school age is the period of eight years, between the sixth and fourteenth years of age, and attendance is obligatory. There are over 28,000 of these schools controlled by local authorities, with 72,000 teachers and 3,144,000 scholars. The teachers are forbidden to use corporal punishment and they are pensioned when they have given so many years of service. The annual expense of these schools is about \$7,000,000. There higher education is not yet developed but the Imperial University is taking a high standard and may in time rank with European and American universities.

THOSE who really belong to the spirit, their spiritual relatives will be such also in that world, says Light. There are relationships on earth, which leave the spiritual being untouched; they are cold, and do not reach to the real inner life of the person. We often meet in one family brothers of such different natures that they seem to have nothing in common; there is no sympathy of soul between them, and even when they are parted for a long time, each will go his own way, careless of the fate of the other. These, then, are not brothers in the spiritual sense; there is no real relationship existing between them, and they will claim none in the other world. Each will find his relations and spiritual friends, with whom he will associate and who will be dear to him.



AN EXCURSION INTO SPIRIT REALMS.

BY DR. HANS BARTLE.

[From the "Berliner Tageblatt," Dec. 21., 1891.—Two Sittings With Lombroso's Medium.]

Since Professor Lombroso has published his observations about Spiritual Phenomena, or as he says, "facts," the interest in the demonstrations of the "psychical force," converted into "operating force," has perceptibly increased in the scientific circles of Italy. Especially are investigations most jealously carried on by the Italian psychists, with Lombroso's medium, Eusapia Palladino, who is not to be confounded with Valesda Töpfer and similar sharpers. The experiments are to be still further continued in Rome or Turin in the presence of Lombroso himself and his principal scholars. But before further results of the interesting attempt to deal with a still unknown power of nature are brought into great publicity, it may perhaps be of interest for many of our readers to accompany the writer of this to two sittings with the celebrated Eusapia. The first of the sittings took place on the evening of November 19th, at half past nine o'clock, in the dining room at the house of a highly esteemed engineer with whom we were acquainted, and who also took part in the sittings with Lombroso.

The room was over fourteen and one-half feet high, furnished with no sort of contrivances, and contained only a broad, four-cornered dining table by the wall, a round table in the middle of the room, and farther away, chairs, étagères, etc.—all these objects besides were at least five feet distant from the four-cornered experiment table. The apartment was lighted by a brightly burning hanging-lamp. Before the sitting began the adjoining apartments were most carefully examined by us and all the doors locked.

There were present, together with the medium, a Neapolitan from the people, about thirty-five years old, sitting on the right at the upper end of the table, and the following persons: the owner of the house, Chevalier Ciolfi, Messieurs Cavalli, Calandra, Banker Hirsch (representative of the firm of Rothschild); R. de Fiori (representative of the "Neue Fr. Presse"), and the representative of the "Berliner Tageblatt," Dr. Bartle, writer of this article. In order to prevent any chance of fraud, we held the medium firmly by the hands, and the feet of Messrs. Fiori and Hirsch rested upon the feet of the medium; so we Germans held the Italian gentlemen tightly by the hand, and, in addition, bound firmly together the left and right hands of Messrs. Calandra and Cavalli, gentlemen personally unknown to us, who sat next to each other and who we consequently held by only one hand.

Scarcely had we seated ourselves about the table in the clear lamp-light, when the medium began to fall into spasms and the table commenced revolving and rolling motions, which raised it, always in the light and with most complete watchfulness on our part, to a quiet poise at a height of from five to six and one-half feet—a position in which the table remained for a while without any visible mechanical aid, and then quietly let itself down again to earth. The exceedingly peculiar spectacle of the balloon-like soaring of the table, upon which the medium very lightly held her finger tips, repeated itself several times and up to different heights; and now, indeed, the table sank down slowly under the mysterious nerve-fluid—as Lombroso explains—now it rushed down with a loud crash.

Further phenomena took place in a dim light, when and almost immediately such a mass of very different, quite inexplicable effects occurred that it is scarcely possible to preserve their chronological order. Scarcely was the light dimmed when some little flames darted over the table; then still more; finally a whole shower of little lights, ascending and descending and glimmering through one another, which soon

filled the whole apartment; at the same time delicate hands, large and small, completely finished in every joint, touched those present on back, shoulders, hair and beard; out of the table resounded muffled strokes, and other sounds were made upon it like powerful blows of a hammer, while similar sounds were also immediately audible everywhere on the walls, and indeed at our request in any determined number or on any determined part of the ceiling. Now the whole room seemed to be filled with "spooks." Now something tottered out from the corner towards the medium, then, as if panting from the weakness of age, a venerable arm-chair lifted itself slowly over our backs upon the table, without a human hand being visible to move it. Now canes, bells, musical instruments, flew through the air and struck the ceiling, keeping time or gently touched the heads of those present. Now, finally, mysterious, luminous hands teasingly drew away the chair from one of sitters—a true witch festival. If only ham bones and frying pans had whirled with them, the "Spook of Resaw" would have been re-enacted.

One of the most interesting episodes of the sitting was surely this: when a soft hand drew the watch gently from the vest pocket of the writer, first laid it upon the table with a suddenly illuminated face, and then bore it up to the ceiling there to wind it up noisily and to open and shut the case repeatedly. Then the watch came floating down again as was plainly seen without support, and at request was pressed against the mouth, forehead or ear of the sitters. But with these the mysterious tricks of John King, by this name the medium personated her control, were not yet at an end. For instance, at the wish of the writer, a hand completely formed but as delicate as down, drew some change out of his pocket, clinked it upon the table as if in counting, to return it carefully to its place a little later without a centime missing. To another sitter who openly greatly annoyed the good John King with his poor jokes was dealt a quite incredible punishment. The spirit hand took from the portfolio of one of the sitters a few cigarettes and stuck them in the mouth of the scoffer, seated at the other end of the table. During all these phenomena there was enough light for close observation on the part of every sitter.

From the endless abundance of unexplainable occurrences which followed each other unceasingly, often indeed, taking place at the same time in different parts of the room and over the heads of those present, we select only a few. Thus upon the suggestion of a sitter, tables and chairs together and in strict time, began to drum a march with their legs, with tambourine accompaniment following in the air, while at the same time continued the play of the mysterious hands, of the canes hovering about, and of the tugging at the chairs. We also heard several times high up in the air the clapping of hands, a surprising effect. But the most interesting was doubtless the following experiment which was quite startling; After the so-called intelligence had so energetically defended his right to existence by the immediate fulfillment of every, even mental, order of ours, banker Hirsch made this strange request in Italian "to summon a dead person lying in the graveyard in Naples;" if this was possible the spirit was immediately to make known his willingness to do so by ringing the bell and by a stroke upon the table. Immediately the bell with a clear ring swung itself up into the air, like a little bird, while a resounding thump was heard from the middle of the table. Then there was silence for a few minutes, until suddenly behind Mr. Hirsch, who sat with his back to the wall and, with his neighbor on the right, held the medium firmly, was heard a light fumbling and rustling. Upon Hirsch's request

Si c'est toi donne moi une signe, (if it is you, give me a sign) all heard the slow, lingering, gentle stroking of a hand over Hirsch's shoulders and face and the medium lying in a trance immediately said, "It is a lady—a young lady." With two kisses, audible to all, upon Hirsch's mouth, the phantom reported to be Hirsch's dead wife departed. During the whole episode, Hirsch's form had been surrounded by a shining mass and the whole surface of the wall about the me-

dium shone phosphorescently. The writer also attempted a similar experiment—which Lombroso, informed by us, finds by no means inexplicable, and in answer to his unspoken wish thought in German, he called up an apparition, strangely enough with the same results, as Mr. Hirsch had. For several seconds caressing hands stroked my hair, face, beard and back, and upon the mental wish in German, the apparition pressed upon a designated part of my face two lingering kisses, plainly audible to all present. The repeated clapping of hands above our heads and the soaring aloft and doleful tolling of the bell for our departure closed this remarkable sitting.

Later, one day at noon in a large room of the hotel at Geneva in which the writer had passed some nights, wherefore preparations are not to be thought of, a second sitting took place in which, besides Chevalier Ciolfi and the medium, only four persons took part, Mrs. De Fiori, Mrs. Dr. Bartle, Mr. De Fiori and the writer. As time pressed the sitting could have lasted scarcely half an hour but, in dimmed daylight, were produced almost the same phenomena as at the first sitting with as sharp watchfulness on the part of the sitters.

At the very first the table lifted itself to a considerable height, whereupon small flames were visible all over the room, especially about the head of the medium. The touches of invisible hands again occurred, the chairs were jogged, thumps were heard on table and walls and the watch of one of the sitters was drawn around on the table and then carried up into the air, later, to be pressed against the forehead and ear of all present in accordance with our wish previously expressed. Finally, as climax of the mysterious actions, our traveling effects lying at the other end of the room were rummaged; an object lying there, after touching our heads, flew with force under the table; and a very heavy chest standing in a distant corner was first opened and then lifted through the air upon the table. With this the phenomena ceased, which, according to the opinion of the large majority of the public, belong to the realm of charlatanism, swindle and American humbug; while a part of the psychologists recognize the "facts" and seek to explain them as the expression of a nerve force not as yet sufficiently investigated and understood. Since the head of this school, Professor Lombroso has begun his investigations and experiments with the Eusapia Palladino described by us, our readers and especially followers of Lombroso will look for further researches of the latter not without interest.

SATURN AND HIS RINGS.

BY PROFESSOR PAUL A. TOWNE.

Galileo's announcements of discoveries by the aid of his telescopes came in such rapid succession and were so well sustained by the testimony of those having access to his "observatory," as to cause his persistent adversaries to change abruptly their ground of opposition. The logic of facts was stronger than the logic of the schoolmen. Compelled to concede the facts, they began to claim that they had long been familiar with them. Not only had they known all about the four moons of Jupiter but had always been cognizant of the existence of as many as nine attendants of that planet. Copernicus had predicted the phases of Venus and, therefore, Galileo's telescope ought not to be credited with any addition to previous knowledge on that point. Spots on the sun had always been visible to the naked eye; not even spectacles were needed for their "discovery." In this way all claims of Galileo were made to appear as dishonest appropriations of facts already well-known.

To meet these tactics of his jealous antagonists Galileo resorted to a plan of primarily announcing his discoveries suggested by the "puzzle columns" of contemporaneous literature. His telescope, when pointed to the planet Saturn, revealed an appearance quite unlike that of any other body belonging to the Solar system. He published the following anagram, and challenged his learned rivals to decipher and announce its meaning.

"Smaismrmilme poeta liumi bone nugtaveras." Not one of the expert logicians ventured to accept

his challenge. But his ardent friend, John Kepler, seeing in the line letters that spelled the word Mars, suspected that it concealed some new fact about the planet to which he had given much study, and patiently resolved the line into

"*Solve umbistincum geminatum Martia proles.*" in which believers in prophecy may discover an allusion to the moons of Mars now known to exist. But Kepler himself could fix upon no definite meaning to his Latin.

After a proper interval of time had elapsed Galileo solved the anagram thus:

"*Altissimum planetam tergeminum observari.*"

"I have observed that the most distant planet is triple." This was all that the inventor of the telescope could accomplish with his instrument. He saw what appeared to be two protuberances upon Saturn, but did not suspect that rings existed, nor would his glass reveal any of the moons. Not until 1655 did Huyghens announce, also by an anagram, the discovery of a ring. His form of anagram was this:

Aaaaaaa eeeee g h iiiiiii llll mm nnnnnnnn oooo pp q rr s tttt uuuu;—from which letters he subsequently formed the sentence:

"*Annulo cingitur tenui plano, nusquam cohaerente, ad eclipticam inclinato.*"

"It is surrounded by a thin flat ring, nowhere touching its surface, inclined to the ecliptic." Since this announcement the separation of "the ring" has been noticed dividing it into two. Next the elder Herschel saw some of the satellites "like pearls strung on a silver thread." Mr. Bond of the Harvard observatory announced several inner rings, and in 1852 Dawes and Bond made out a transparent ring, since divided into two. There is now evidence that some of the rings are subject to change and in time all will fall down upon the planet they now encircle. It has been demonstrated that the rings can be neither solid nor liquid. The only tenable mathematical hypothesis is that they are formed of minute floating globules each one of which revolves about the planet without ever coming in contact with any other.

The present recognized elements of the entire system of Saturn are as follows: The primary planet has a mean distance from the sun of about 872,000,000 miles and makes its revolution around the central body in about twenty-nine and one-half of our years. Its rotation on its axis is accomplished in ten hours, twenty-nine minutes, seventeen seconds. The inclination of its equator to the plane of its orbit is twenty-six degrees, forty-nine minutes. Its equatorial diameter is 71,904 miles. It weighs ninety times more than the earth, but it would take 746 globes like ours to fill the space occupied by Saturn. The breadth of the outer bright ring is 9,625 miles; the inner bright ring, 17,605 miles; the dark ring, 8,660 miles. The distance from the outer to the inner bright ring is 1,680 miles. The distance of the dark ring from the planet is about 10,000 miles. The distance of the inner bright ring from the planet is 18,598 miles. The distance of the outer bright ring from the planet is 37,883 miles. The total thickness of the rings is only about 100 miles, so that a section of the inner bright ring is an ellipse with a major axis of 17,605 and a minor axis of 100 miles.

Mimas, the nearest of the eight moons to the primary, has a distance of 120,800 miles. It is 1,000 miles in diameter, and revolves around Saturn in twenty-two hours, thirty-seven minutes.

Enceladus has a distance of 155,000 miles, a diameter of about 800 miles, and makes its revolution in one day, eight hours, fifty-three minutes.

Tethys is distant 191,000 miles, a diameter of 500 miles, and revolves in one day, twenty-one hours, eighteen minutes.

Dione is distant 246,000 miles, diameter 500 miles, and revolves in two days, seventeen hours, forty-one minutes.

Rhea is distant 343,000 miles, diameter 1,200 miles, and revolves in four days, twelve hours, twenty-five minutes.

Titan is distant 796,000 miles, diameter 3,300 miles,

and revolves in fifteen days, twenty-two hours, forty-one minutes.

Hyperion is distant 1,007,000 miles, diameter about 1,000 miles, and revolves in twenty-one days, seven hours, eight minutes.

Japetus, distant 2,314,000 miles, diameter 1,800 miles; revolves in seventy-nine days, seven hours, fifty-five minutes.

The inclination of all the orbits to the plane of the ecliptic is twenty-three degrees, ten minutes, twenty-two seconds.

Assuming that, as a consequence of its greater volume, Saturn is passing through its cosmical career more slowly than are the earth, Mars, Venus and Mercury, a multitude of its own long centuries must pass before its crust will be sufficiently thick to permit the organisms in which its mind, intellect, life are manifested, to become so modified as to approximate the organisms of the smaller planets. Its density is at present nearly eight times less than that of the earth. Like Jupiter, Uranus and Neptune it is still a semi-sun. It radiates light and heat enough to supply the inhabitants of its satellites with what they need, in addition to these energies received from the sun. Its eight moons, one of which, Titan, is nearly as large as Ganymede of Jupiter and a second, Japetus, about the size of our moon, are filled with intelligent beings whose organisms are, of course, exactly adapted to their surroundings. These inhabitants may be organized with not only "five senses," but with ten, or even a hundred, for, in the universe of worlds the forms or types in which living organisms flourish must be infinite in number. We have, indeed, an endless variety of forms in which life manifests itself on the earth. It is not likely that a single one of these organisms could be found on our near neighbor, the moon, could it be visited by us on a voyage of discovery. Their fossil remains are doubtless there, but present living organisms are of another and advanced "geological" period. So of all satellites, planets, suns, nebulae, comets, and whatever other forms of matter may exist; each has its life and mind organized in perfect harmony with its environments. Vitality, and mentality exist wherever matter exists, and it is impossible to conceive of any "nook or corner" in infinite space in which matter is not present.

The elements given above enable us to describe in a general way the celestial scenery enjoyed by the inhabitants of the satellites of Saturn. Let us, for example, fancy ourselves on the satellite Mimas during one of its revolutions around its primary. From Mimas to Saturn the distance is about one-half that of the moon from the earth. This circumstance, combined with the fact that Saturn has a diameter thirty-four times greater than our moon, causes the primary to appear from this satellite 4,624 times larger in surface than our moon does to us; for 34 squared multiplied by 4 is 4,624, were the full moon to come within 120,000 miles of us some night it would measure about one degree in diameter. Imagine its volume suddenly to increase to that of Saturn and its diameter would be thirty-four degrees. Eight such bodies would shut out every other object in the heavens from our sight. Mimas rushes around this magnificent centre at the rate of about 355 miles per minute. But between Mimas and Saturn is the system of rings, the outer bright one of which is only 37,340 miles distant.

Let us start on our trip at the moment when Mimas is in the plane of the rings. The ring stretches along the equator of the planet as a narrow band less bright than the surface of the primary. As we proceed in the revolution one side of the ring appears reflecting Saturn's light; when one-quarter of the journey has been made we have the best view possible. But as we cannot depart from the plane more than four degrees the multiple rings must appear as if only one with several shadings. The divisions, visible from the earth, cannot be seen from Mimas. The breadth of the entire system of rings is 37,570 miles, but the perspective from Mimas is always that of a narrow band; when half the circuit has been made we again come into the plane and in the last half of the journey a view of the other side of the rings is obtained. The whole circuit of the planet is accomplished in less

than one of the earth's days. Our little satellite is all the while turning upon its own axis, giving a wonderful variety to the celestial panorama. The mighty Saturn rises and sets. The other moons, the stars, the sun, Jupiter and the other planets, comets and meteors are all seen during our lunar day. The visible movements constantly made on the surface of Saturn must impress the observer as of a most stupendous nature; we need have no fear of accepting all the imagination suggests as regards the commotions of semi-suns, such as Saturn and Jupiter.

Enceladus is only 35,800 miles from Mimas when the two are on the same side of Saturn, and at this distance appears about nine times larger than our moon does to us. Tethys appears a little less in size than our moon. Titan is one-sixth and Japetus one-eightieth of the moon's surface. Assuming, again, that the inhabitants of Mimas, and other moons of Saturn, are in that stage of civilization which we are enjoying it may be concluded that they have availed themselves of all our modes of acquiring knowledge. Their Lick telescope has brought Saturn down to within thirty miles of their observatories, and Enceladus and the outer ring within about nine miles.

If a railroad extends around the equator of Mimas it is quite possible that trains move fast enough to cause Saturn to appear stationary. Could a train of cars leave New York at noon and move west around the earth on our line of latitude, at the rate of about fourteen miles per minute, the sun, to the passengers, would appear to be stationary. In other words, it would be noon at all points passed by the train. To steam around the equator of Mimas in the same time would require a velocity of only two miles per minute. Our engines are doubtless quite equal to any velocity that the axial revolution of Mimas might require.

But the people of the satellites of Saturn may be a thousand or even ten thousand years ahead of us in inventive genius. They may be quite able to visit the beautiful rings above them and to carry on inter-lunar commerce. Granting this to be the present status of the inhabitants of the lunar system of Saturn, their researches in political economy, in physics and psychological science must have reached a stage far in advance of our own. Perhaps the intelligences that control our mediums can give us some insight into what has been accomplished and thus settle our vexatious questions relating to the tariff, protection to home industry, reciprocity, bi-metallic money, taxation, and other topics of international importance. But let them remember that their information should be limited to an unostentatious, unadorned, untechnical statement of facts. Let them, if agreeable, avoid the use of words of Greek and Latin origin merely because these words are long, pompous and sonorous. We have English terms that cover the whole ground. Here is a field of inquiry of whose extent not even Swedenborg imagined. It would seem that our controlling intelligences can give us some account of other worlds than ours that would be accepted as reasonable. If verified by experiments repeated at will such treatises might lead us in the direction of a better understanding of the greatest of all mysteries—immortality.

HOW TRUE IS THE BIBLE.

By W. WHITWORTH.

I.

A recent issue of the *Christian Union* contains the editorial announcement: "We have invited Dr. Burrell to present a statement of the reasons for regarding the Bible as absolutely inerrant and infallible."

Under the caption at the head of this article, the *Christian Union* presents the views of the Rev. David James Burrell on the important question. At the outset he presents the great point at issue: "Those old-fashioned folks who hold to the inerrancy of Holy Writ are bold to say, 'The Bible is the Word of God,' but such as reject its inerrancy can go no farther than to say, 'The Bible contains the Word of God.'"

Curiously, the framers of the Westminister Con-

fession of Faith did not seem to realize that there was any difference in the points here made, for in the Confession it is set down: "The Holy Scripture doth abundantly evidence itself to be the Word of God;" while the shorter Confession has it: "The Word of God which is contained in the Scriptures of the Old and New Testaments." And now there is a battle royal that may be almost said to be to the death, between opposing orthodox forces on this momentous issue.

The first point to which I call attention is presented in the reverend gentleman's opening paragraph, and which I hold to be fully as vital as the main question at stake. Referring to those who hold that the Bible is not inerrant and infallible; that it contains errors, and should be judged, and stood on its merits with any other book, he says: "The right of a man to his opinion is not called in question; for this is a broad world, and there is room for all without jostling; but it is fair to ask what their position means, and whether their logic will lead them. The young people who are going pell-mell into this departure from the faith of their fathers should pause long enough to ask where they are likely to fetch up."

The problem here presented lies at the very root of all human progress. It is demand for a check-rein on all search for truth; the coward plea, not to press boldly on in search of that which may prove to be best, but pause and ask if, perchance, it may not upset some old dogmas established in the dim ages gone before; shake the faiths we have pinned to the skirts of our fathers! "You have a right to your opinion," my erring brother. But, Oh, put a curb on it; and if you are given to freedom of thought in quest of truth, let me beg of you to weight it down with a drag; pause to reflect whether its imperative logic may lead; think of the awful possibility that if you depart from the faith of the fathers, you may land in the terrible realm of infidelity! Don't search out truth for its own sake, albeit its value is beyond rubies. Always stop to weigh consequences; consider whether it may, perhaps, shake up the dry bones of beliefs made sacred by their ancient moldiness, and strike loose the sacred foundations of the real old dogmatic truth that was finished and fenced in, as fungus becomes so deep-rooted to some old stump, that to disturb it must surely tear it to pieces. See what happened to Galileo because he didn't pause to reflect where his search after truth might land him. Going "pell-mell" into the discovery that the world was round, see how the inevitable logic shook up the possibilities of no end to the discoveries of other erroneous dogmatic articles of faith in the musty creed of those old fossils who resolved that everybody should stick to the faith of the fathers—that the world was flat. Bruno might have saved himself that terrible roasting to death if he had paused long enough to switch his free ideas down the established ruts the creed-makers had duly provided. If he had put the orthodox drag on his progressive soul he might have seen the faggot at the end of the road to which his spirit in the search of truth was leading him. That other brave spirit, Savonarola, neglected to put on the theological check-rein suggested by the reverend Mr. Burrell, and he also pulled up at the stake.

The coward rule of conduct thus presented, and which has been the sheet anchor of the churches the world has seen, has stifled free thought, enslaved the conscience, crippled the spirit of all advancement, and retarded the progress of the human race by countless centuries of soul repression.

For myself, I believe in pushing every inquiry to its last analysis, be the outcome what it will. I have faith in the wisdom that set the wheels of evolution to attain ultimate good, and that the deeper we delve into every hidden thing, the better it will prove. I am firm in belief that we know more than our fathers did, hence are in better condition to judge the truth of such things, or of what use are the innumerable centuries of experience we have got to build on? The ever growing intellect that perfected the latest steel plow in place of the old crooked stick our fathers pottered in the ground with, is equally able to advance

from the rules of life laid down in Moses' time. The world moves, and the human intellect moves with it.

CLEVELAND, O.

LETTER FROM RUSSIA.

By _____

[CONCLUDED.]

Dear JOURNAL, don't sit leaning back in your editorial arm chair, frowning at the figures that you see appear on the MSS. before you—figures are facts, though dry ones, I will promise to make them as attractive as I can, for we shall be able from these figures to draw very many interesting conclusions. Having made this promise, I feel sure you will not draw your terrible editorial pen over these pages, and will not consign the said figures to the limbo of that fatal waste-paper basket, which, in my mind's eye, I feel standing near your table.

Russia, with its inland seas, covers an extent of 19,809,019 square miles ($1\frac{1}{2}$ verste=1 English mile). This vast Empire is inhabited by men and women, to the number of 115,000,000 in round figures—men and women belonging to many different nations, tongues and languages. The land is guarded, in time of war, by an army of 1,500,000 men, with 4,000 cannon, without counting reserves of all kinds, that can easily double the figure. The army, in time of peace, has about 872,000 men under arms. The fleet has about 800 vessels of all kinds.

These figures are truly formidable to look at, but they become stupendous when we think that Russia, with its millions of inhabitants, is under the uncontrolled rule of one man—the Emperor of all the Russias, and that the Emperor is not only the political head, but the religious heart of the land!

But, of course, one head, one hand, one heart, cannot be "all over the place" at one and the same time. The task of ruling is distributed to a great army of functionaries—army about which I will say nothing now, but finish the political part of our conversation by giving you an insight into the way the land is divided to facilitate the task of government.

Russia is divided into one hundred and one territories and governments—ruled by Governors and General-Governors (civil and military chiefs). Each government is divided in turn into districts, varying in number from four to nineteen, each district into Stan, generally about four, each Stan into Volosti, each Volosti having about twenty villages in its territory. Now, what I particularly want to show by these figures is the immense space ruled by one sceptre. When I say that the three governments are each the size of France, two twice the size, two four times, and one seven times, when I add that there is not one government but that could easily hold Belgium or Holland, one begins to get a faint glimmering of the size of Russia!

Now, let us take a look at the population, which numbers, as I have said, one hundred and fifteen millions—a good round figure, but in comparison with the immense space inhabited, we are obliged to admit that the land could support a few more tens of millions, without the people feeling "crowded." Perhaps, as we go farther on, we may be able to find some reasons to account for the strange fact, that Russia, the largest and most powerful Empire in Europe, is comparatively the least inhabited.

I have spoken of the diversity of tongues and nations that are united under the Russian crown. The cause of this is twofold: Firstly, the diversity of climate and consequent diversity of tribes of men, according to that law of nature which says that the animal must adapt itself to the climate it inhabits; and secondly, according to that other law which says that the strong must dominate the weaker, and in effect, during the one thousand and thirty years that Russia has existed as an Empire, what nations has it not conquered by force of arms!

From the far North Polar sea the kingdom of winter, where the Esquimaux hunts the white bear, to the far South, where a tropical sun darts its burning rays on steppes where tigers watch with bloodshot eyes long caravans of camels..... but if I was to describe one and all of these nations what volumes could I not

find material for. But I have promised to talk about what I know about as an eye witness; and therefore leaving the Lapps, Finns, Esquimaux, Toungooes and Sarhoisé to their eternal snows, and letting the Kal-mouck, Bashkir and similar Tartar tribes, continue to meditate of Allah and Mahomet's Paradise under the burning sun, I will come to Central Russia, the home of the Slavon, "Great Russia" as it is called, for you know there is also White Russia, and Little Russia. In point of fact, the Slavonic tribes are the most numerous in Europe, although many of them have, during the last century, become "Germanized." If the Germanic races (Dutch, Germans, Swedes, Danes, English) count about 100,000,000 men; the Latin tribes about 101,000,000; the Slavons figure about 106,000,000; a great many smaller tribes belonging to the Slavonic race, as you know, form small separate kingdoms, or are under the rules of Austria and Germany.

Great Russia, or the former kingdom of the Moscovic Czars, is the true home of what is generally termed "the Russian." Here can we see those types of sturdy, broad shouldered, heavy bearded men, whose fair, ruddy complexion and long hair, whose picturesque costume and still more picturesque language so readily mark them as belonging to a race of men to be set apart from other European tribes. Such a race of men as this is alone capable of having lived through the most adventurous history, the most heroic struggle for life; and not only has it come through the struggle with honor, but has grown into that immense colossus, the Russian Empire. Such a race of men could alone bring forth such nerves as Ermak Timoféitch, who, to obtain pardon from the Czar, Ivan the Terrible, for his highway robberies, (for Ermak was but a simple peasant, a river pirate on the Volga) brought to his Emperor as a ransom the land called Siberia, conquered by Ermak with the aid of a handful of men. Such a race of men alone could bring forth such Emperors as Alexander the Second, who with one blow, dared to overturn the feudal customs of serfdom, and in the face of the rich and powerful of the land, made men of millions of slaves. But thirty-two years have passed since that event—and in that interval of time, Russia, the colossus, has been making rapid strides in the path of progress, and although much has yet to be done (for Rome was not built in a day) yet can we look with satisfaction on the Russia of to-day compared with the Russia of fifty years ago.

If, in Russia, caste is not almost as strictly observed as it is in India, (a fact I leave you to comment upon) yet the privileges attached to each class forcibly divide them far, one from another. More or less education, and means of giving it, comes in also as a potent factor in the separation of castes. A few words about them will not come in amiss. We have first of all the "feudal" nobility, the "hereditary nobility" as it is called, not all necessarily titled, although the law by which the title borne by the father extends to one and all of the children during the life time even of the parents, has the effect of propagating titles to a great extent. To this class belong, as a rule, the great land owners.

The next class is that of the non-hereditary or "personal nobles." This nobility dies with its bearer, and is not transmissible to the children. Certain posts or functions held in government, necessarily carry with them the "ennoblement of the functionary;" thus, the officer's epaulette "ennobles," though the bearer may have risen from the ranks; personal nobility, as well as hereditary nobility, can be conferred by the Crown, for services rendered to the State or country. A great many privileges are attached to these two classes, but to detail and discuss them would exceed the limits of my letter.

Immediately after the nobility, comes the clergy, which in turn is divided into the white and black clergy. The white clergy (priests, vicars, deacons, or officiating clergy) can, and in point of fact, must be married once. The black clergy (monks, and as a general rule, the higher orders of clergy, bishops, archbishops, etc.), take the vow of chastity.

Then we have the merchant class, divided into two "guilds." The commerce and manufacture of Russia

are pretty nearly entirely in their hands. The latest statistical figures I have, show that Russia for the year 1888 exported 794,000,000 roubles, imported 391,000,000. Manufactories in Russia, 27,510, turning out manufactured articles for the value of 1,400,000,000 of roubles.

Then come the inhabitants of towns classed into: hereditary honorable citizens, honorable citizens, and others. After the townsmen come the villagers or peasantry—and last, but not least, the military class, both peasant and noble, for once you have worn the uniform, you lose your old caste to become military.

In round numbers, we find the castes thus distributed amongst the population: Hereditary nobility, 645,000; personal nobility, 360,000; clergy, 615,000; merchant class and town-citizens, 7,200,000; peasantry, 92,270,000; military, 4,095,000.

I have talked about the immense size of Russia; our thinly populated country is by its own immensity a stumbling block to itself. Want of means of communication, want of means of education—these are the two great difficulties to be contended with in Russia: colossal wants, entailing hard problems to be resolved.

Railroads we have, but so few (30,140 kilometers, 1889), in comparison with the wants of the population. The reign of our present Emperor will, however, be distinguished by the opening of the Siberian railroad, which will eventually join St. Petersburg on the Baltic, to Vladivostok on the Japanese seas; a short journey of 9,922 verstes—six thousand, six hundred odd miles! The European portion of this railroad has, of course, been built for some time, although a portion of it 700 verstes long was but finished and opened last year.

The railroads communicate with the larger towns, but what immense tracts have to be satisfied with most primitive roads, which become in spring and autumn almost impracticable!

This is not to say that there are not certain imperial postal roads which are excellent and well kept; I speak in general of the roads that are the means of communication from village to village, or from villages to towns—and which, being the most frequented, are naturally the most important. Then again, there are waste tracts of country that are totally uninhabited—they belong either directly to the crown or to large land owners, or else the very land and climate do not permit of man inhabiting there. We see instances of this in Siberia, where the "Toundeas," or vast frozen morasses, are totally uninhabitable save by wild beasts and birds. The government of Iakoutsk, for instance, is 3,489,690 verstes square, and has 253,834 inhabitants, something like one inhabitant for over thirteen square verstes.

We begin here to find out some of the causes why Russia is so poorly inhabited comparatively to its size, thus: The frozen toundeas of the North, or the arid steppes of the Southeast, are equally uninhabitable—the climate forbids man to live there. Then again, the immense lands kept under forests by the Crown or by private owners, "crowd" the peasantry within certain limits, and a life of hard toil to earn the daily bread from the small portions of glebe allotted them, does not favor an extensive growth of population. We may yet find another reason in the continual conquering of new lands, but poorly populated themselves, lands which, notwithstanding the increase of population by births, and other causes (about one and one-half millions a year for the whole of Russia), are yet too large for the small number of colonists that Russia can send there. Now let us cast a glance at the educational department. Primary schools—41,494, with about two and one-half millions of pupils; secondary schools—614 for boys, 476 for girls, pupils 230,000. Universities, ten, with about 15,000 students. Not a very consoling series of figures, especially when we can also, from other statistics find out that if there is one school for every 2332 inhabitants, there is one grog-shop for every 762.

But let us console ourselves with the thought that Russia is yet a young country in comparison with mod-

ern civilization, and, as such, has a brilliant future before it. The constant new reforms being introduced show the care "our little father, the Czar," as the moujiks say, takes to enlighten the land he governs.

We will now stop talking about politics and come to religion. Were I to enter in the history of the Greek orthodox church, a most curious and instructive one, were I to give you but a cursory glance at it, my letter would in truth extend to undue proportions. For the present, it will suffice for my purpose to say that religion is the tie, and a very strong tie, that binds the Slavonic races together, that tie for which the Russian readily lays down his life, be he a Cossack from the Don, or a merchant from Moscow, be he prince or be he peasant. The Russian war cry is, "For our Faith, for our Czar." Religion lies nearer the heart of the people than politics does, and the description of religious customs and ceremonies amongst the people, is the end and aim of my chats with you.

Let us begin by giving a general idea of the state of the religion; from the following figures we can judge of the importance the religious factor has in Russian life.

Russia owns 44,356 churches with 100,230 officiating priests. Besides the churches, there are monasteries to the number of 673, with 11,661 monks, and 204 convents with 22,974 nuns. There are many curious religious sects in Russia, some arising directly from the mother-church, others the offspring of diseased imaginations; these last are severely repressed by the Government when discovered. I cannot enter into their description, which comes as a corollary to the history of the church itself, but will give the following statistics to enable you to get a view of Russia, divided into religions: Greek Catholics or orthodox, 81,210,000; Rascolniki (or sectaries), 2,200,000; Armenian church, 634,000; Roman Catholics, 2,600,000; Protestants, 4,500,000; Hebrews, 2,920,000; Mahometans, 2,500,000; Idolaters, 2,000,000. These are, as all the rest of the figures I have given, official numbers; I have but rounded them, as a round number gives one a better idea than a series of ones, twos and threes, that takes five minutes to read.

The outward aspect of a Russian church makes one think immediately that the religious ceremonies practiced in it must be totally different from anything one meets in the rest of Europe; the curious Byzantine architecture, the gilt, silvered or many colored cupolas, of a special form, the peculiar and very musical manner of ringing the bells, all leads one to expect something new. Let us enter. Here also, one feels that one has come into a different world than the Catholic or Protestant one. No statues, no graven images, but paintings of saints in profusion, ikous they are called. Ornaments and gilding are still in the same curious, and to my thinking, handsome Byzantine style.

A faint odor of incense pervades the air; here and there a small wax taper is burning, or an oil lamp sheds a trembling light on the image of some particular saint. At the far end of the church, (in which there is no seating accommodation whatever,) facing the door by which we have entered, is the ikonostase which walls up the altar from the rest of the church. Behind the ikonostase, no woman is admitted. This wall has in it three doors, of which the middle one is a folding one; it faces directly the altar, is of carved and open worked wood or metal, and is called the Czar's kaia Vorota," or "Gate of the Emperor." The officiating priest, the and Emperor, have alone the right to enter the altar through that door; behind it hangs a movable silk curtain. The whole floor where stands ikonostase and altar, is raised two steps above the rest of the church floor. On the right and left hand are railed off spaces; here stand the deacon (diakon) and the pevtchi or choir. The Russian service is chanted, without accompaniment of any musical instrument whatever.

While the diakon is chanting in a low voice the tohasi or hours, preliminary to the beginning of mass, let us examine the ikonostase. The arrangement of the ikous is always the same—ornament and richness of decorations, more or less artistical style of painting, alone differ.

Between the middle door and the right hand side one, is a large painting of Christ, in the act of blessing. The left hand side is occupied by a painting of the virgin. The middle doors have on them the four evangelists and the annunciation. Above the middle door is a picture of the Last Supper. The two side doors are painted with representation of angels. These images I have described never vary; besides these, the whole wall is covered by images of saints which may, however, be not the same in all churches. Let us now make ourselves invisible, and slip through one of the side doors of the ikonostase. On the right we see a cupboard; in it are kept the rizi or different dresses for service of the priest. Here is another glass cupboard, in it are the cups for the sacrament, the Bibles and Testaments in their rich metal bindings, various other vessels used in ceremonies. The altar is a cubic construction, covered with a gold cloth; behind it stands a tall, seven-branched candle-stick. On it under a glass case, a gilt vessel (often the model of the church) in which are kept the holy oils.

On the walls are different images, a teading-desk or analvi stands at the right of the altar and in a corner a table, where the priest officiates at communion and during mass reads such prayers for the departed as may be asked him.

The service is chanted in the old Slavonic tongue a tongue easily understood, in a great measure, by all Slavonic tribes—a tongue whose alphabet (and a very curious one) was invented in A. D. 862, by two saints, Cyril and Methodi. But here comes our friend, the long-haired and bearded priest, (hair and beard are never cut) Father Alexander, and while he is putting on his robes to begin mass, we will finish our first chat.

CHILDREN'S LOVE OF POETRY.

Agnes Repplier, writing of a child's love of poetry in her article "The Children's Poets, in the March Atlantic, says:

If we are disposed to doubt the love that children bear to poetry, a love concerning which they exhibit a good deal reticence, let us consider only the alacrity with which they study, for their own delight, the poems that please them best. How should we fare, I wonder, if tried by a similar test? How should we like to sit down and commit to memory Tennyson's *Enone*, or *Locksley Hall*, or Byron's *Apostrophe to the Ocean*, or the battle scene in *Marmion*? Yet I have known children to whom every word of these and many other poems was as familiar as the alphabet; and a great deal more familiar—thank Heaven!—than the multiplication table or the capitals of the United States. A rightly constituted child may find the path to knowledge hopelessly barred by a single page of geography or by a single sum in fractions; but he will range at pleasure through the paths of poetry, having the open sesame to every door. Sir Walter Scott, who was essentially a rightly constituted child, did not wait even for a formal introduction to his letters, but managed to learn the ballad of *Hardyknute* before he knew how to read, and went shouting it around the house; warming his baby blood to fighting point, and training himself in very infancy to voice the splendors of his manhood. He remembered this ballad, too, and loved it all his life, reciting it once with vast enthusiasm to Lord Byron, whose own unhappy childhood had been softened and vivified by the same innocent delights.

In truth, the most charming thing about youth is the tenacity of its impressions. If we had the time and courage to study a dozen verses to-day, we should probably forget eleven of them in a fortnight: but the poetry we learned as children remains, for the most part, indelibly fixed in our memories, and constitutes a little Golden Treasury of our own, more dear and valuable to us than any other collection, because it contains only our chosen favorites, and is always within the reach of reference. Once, when I was very young, I asked a girl companion—well known now in the world of literature—if she did not grow weary waiting for the trains, which were always late, at the suburban station where she went to school. "Oh, no," was the cheerful reply. "If I have no book, and there is no one here to talk with, I walk up and down the platform and think over the poetry that I know." Admirable occupation for an idle minute! Even the tedium of railway traveling loses half its horrors if one can withdraw at pleasure into the society of the poets, and soothed by their gentle and harmonious voices, forget the irksome recurrence of familiar things.



WHAT IS A SMILE?

What is a smile? A latent gleam
Of sunshine born within the eyes,
As water lilies in a stream,
Awakened from their long, deep dreams,
To light arise.

What is a smile? A nameless thing,
The lack of which a fair race mars,
And makes to be like brook or spring
No radiant sunlight imaging,
No dancing stars.

What is a smile? An airy rhyme
Which tells more with its subtle wile
Than tongue could tell throughout all time—
Which sets the heart bells in a chime,
This is a smile!

—JOSEPHINE PRESTON PEABODY.

MISS MATHILDE BLIND is one of the new contemporary writers who hold themselves aloof from the modern effort after quantity. She has produced only some six or seven volumes in all and she has not yet touched as wide a public as she deserves. But there is about all she has done a characteristic and individual distinction. Miss Blind is a child author. At her home she met, when quite young, many remarkable and interesting men and women, and, undeterred by all the exhortations of relatives and friends about "woman's true vocation in life," she gave herself up to a passionate if indiscriminate reading of books. With an imagination fired by her favorite authors in history and literature, she launched forth into composition on her own account and filled many copy-books with her juvenile poems, plays and stories. A tragedy on the death of Robespierre actually won a word of praise from the great French historian, Louis Blanc. She was expelled an account of her unorthodox views from a school in St. Jone's wood, of which the head-mistress belonged to the sect of the Plymouth brethren. Besides her poems, Miss Mathilde Blind has accomplished much good work of another sort. Her lives of Mme. Roland and George Eliot forming part of the eminent-women series, are models of what such biographies ought to be, and her portrayal of the French revolutionary heroine shows keen insight and understanding of the whole revolutionary period. Miss Blind, it should be added, has always taken a strong interest in the woman question and at one time delivered a number of lectures on "Woman's Suffrage."

THERE are some localities in Indiana in which there seems to exist deep-seated antipathy to the American flag. On several occasions men have banded themselves together for the purpose of destroying their country's banner as it floated innocently and even gracefully from the gable of a country schoolhouse. Upon at least two or three such occasions the iconoclastic plans of these agreeable Hoosiers have been frustrated by a determined woman. The last instance of this kind was reported recently from the neighborhood of Noblesville. A wagon-load of flag-haters, armed with axes, proceeded to a school-house to tear down the national emblem, in which pleasant design they were balked by patriotism and a double-barreled shotgun in the person and the hands of plucky Mrs. Whittinger. It was but a short time ago that a young school ma'am was called upon to employ a shotgun for a like purpose and to like effect. Of course the men were citizens and voters and the women citizens merely. In view of the circumstances the more enlightened portions of Indiana might seriously consider the advisability of disqualifying a few ignorant and malignant copperheads and bestowing the franchises now enjoyed by them upon a like number of patriotic women who have the gift of reading and know that the war is over.

THE alleged mystery as to how it is possible for American girls to be so successful in English society is, after all, no mystery, but simply owing to their self-assertion. They appraise themselves highly, insist upon attention, and decline to be ignored, all without the sacrifice of their dignity. The English girl does nothing of the sort. I have stopped at the country-house of an English Peer, writes Arthur Brisbane in the *World*, and seen twelve English gentle-

men ignore the existence of twelve English ladies at dinner every evening for a week. These men hunted all day, talked nothing but hunt all dinner, and played cards and billiards all the evening. The fair sex were apparently a part of the furniture of the establishment, and nothing more. It was pitiable to see them try to appear interested in the talk about the day's sport, asking timid questions and getting snubby answers. The time when an Englishman is most attentive to one of the opposite sex is when he is trying to steal the affections of another man's wife. This party was afterwards joined by an American girl. After being there two days, she told me she would not stand being ignored. She would make the men talk to her and stay a little while in the drawing-room after dinner—and she did. The next day when they began on their old subject she said, laughingly: "O! I have such a happy thought; suppose you men stop harping on horses and hunting and make yourselves agreeable to us. I know you are all blasé and dying for a new sensation, and this will be strange and weird to you." This speech simply electrified the Front-de-Baafs seated around the table. They laughed, looked at her with interest, and from that time on the women had a delightful time, particularly the American."

WRITING of the status of women in China, in the *Chautauquan* for March, Prof. C. Arendt says: During her first ten years, the girl enjoys as much freedom as a boy; like a boy she wears her hair in a long "pigtail," and frequently goes about in boy's attire, especially where there are no sons in the family; for in that case the Chinese wish to maintain the illusion that the house is not without male descendants. During this time also, no matter what her station, she is trained in all household duties and woman's handicrafts. A high value is put on becoming demeanor, decent bearing and clothing, and in many houses it is considered a point of honor for the daughter to be able to prepare a large part of her dowry with her own hand. While the little Chinese girl may be no less fortunate than a European child, during these years of impressionable childhood the Chinese parents, with only few exceptions, commit the first wrong to their daughters by letting them grow up without any schooling. This applies especially to the north; in the south, particularly in the Quang-Tong province, in which Canton lies, a better report was obtained; although there education among women did not begin to be so common as among men, there were a few schools for girls under women's direction, while many received instruction from private teachers at the homes of their parents.

DURING the last few weeks the Roman populace have been saying that Beatrice Cenci is now out of purgatory. The legend runs that when, during the Pontificate of Clement VIII., Beatrice Cenci was executed for the crime of parricide, the people, who pitied her greatly, said that God had not sent her to hell, but into purgatory. At that time, says the London *News*, the property of the Cenci family was sequestered, but when Paul Borghese became Pope he hastened to distribute it among his nephews. This favor, it was said, would only last until Beatrice was released from purgatory. Now that the Borgheses are almost ruined it is commonly repeated in Rome that the punishment is ended and Beatrice liberated.

ASTRO-PSYCHICS.*

Professor Totten, of the U. S. Army, in a series of papers contributed to *Frank Leslie's Illustrated*, has done a signal service to the cause of truth in boldly stepping outside the beaten, frozen track of materialistic science in defense of that higher knowledge which the old Chaldean Astronomers undoubtedly possessed. In paper I., on "The Coming Crisis," and published in the issue of November 21st, 1891, Prof. Totten says: "Astronomy to us is little more than the mechanics of the universe, or, as Herschel defined it, 'the law of the astra.' As to the philosophy of what we see going about us in the macrocosm we know little or nothing. But if we expect ever to understand the operation of 'law,' or to be able to make legitimate preparations to withstand its inevitable consequences we must take this higher degree of sidereal knowledge.....

*The Language of the Stars, being a primary course of lessons in Celestial Dynamics, by the author of "The Light of Egypt." 100 pp. Price, 50 cents. Denver, Col.: Astro-Philosophical Publishing Co.

"There was a dark age that followed the temporary insanity of the Chaldean 'head of gold' in which every species of higher wisdom became lost. In the interim mere judicial soothsaying usurped the chair once occupied by Daniel, and a host of Simons sold for gold their bogus merchandise. It was on this account that on the resurrection of mathematical astronomy its sister, astrology, fell into disrepute. Though the latter was of elder and of deeper intellect—for Joseph was an astrologer, and so were Heman and Chalcol and Darda, the sons of Mahol, and Ethan the son of Zerah, all companions of Moses himself—nevertheless in its degraded state it was cast out, and since has found a resting place only among publicans and sinners. But we have almost exhausted the general principles of mathematical astronomy. Its figures may still be a little ragged, but we have a good idea of what they range round, so that, having learned them we may now pose to the astronomer the pointed query, 'What next?'

Exactly so. What next? For it is vain to longer conceal the truth. It is utterly useless for the old fossilized minds which belong to a disappearing generation to continue to oppose the pathway of truth with argument based upon *a priori* reasons. Nothing but hard sterling facts will pass muster or receive acceptance by the coming generation of thinkers. It will be a repetition of the same old story. Ancient lore, branded as a vague superstition by those who had neither brains nor intellect to grasp its recondite principles, is rising phoenix-like from the dust of ages to assert its just and lawful claims to scientific attention. It will be another war in the cause of divine truth and the fight is just commencing in earnest.

One would think that a science that could receive the recognition of a Bacon, that could captivate the mind of a Napoleon, a Disraeli and a Bulwer Lytton, that could wring from the giant intellect of the immortal Kepler the declaration that "a most unfailing experience of the excitement of sublunar natures by the conjunctions and aspects of the planets has instructed and compelled my unwilling belief," has certainly some real grounds upon which to rest its claim to be heard and investigated in a thoroughly impartial and scientific manner, before it is condemned forever to the limbo of degraded superstition.

The real facts of to-day are that there is at this very time a firmer belief in this supposed "exploded science," and its indications are followed out more faithfully than ever before for many centuries. Men of science, students of art, philosophers of every school of thought and brainy men of business are among its ardent supporters in secret. They can be numbered by thousands; they are far removed from the uneducated mass; they in many respects constitute the ornaments of their respective circles, social, scientific and political. This may sound strange, but it is true, as every astro expert knows; not the advertising fortune-teller, but the scientific student who as a rule gets handsomely paid for his labor. Fortunes are risked daily upon the deductions of well-known experts. But alas! like the early days of Spiritualism it is all sub rosa, they seek the astrologer in the dark, so to say, and in self-defense condemn in public that which they privately utilize for their own benefit. Verily the voice of the people has become the voice of God, and not until the mysteries of Urania have become fashionable will its intellectual truths be accepted as the verities of natural law.

It is therefore refreshing to note the appearance of a practical little work by the author of "The Light of Egypt," entitled "The Language of the Stars," for within the 100 pages of this work is found all the elementary principles of the astrologer's art—from the alphabet of astronomy with its unique explanations of the signs and planets, to the simple scientific formula of erecting a chart of the heavens for the moment of birth, and deducing therefrom a clear general outline of the child's material destiny. So clear and simple are these rules and the method of judgment, compared with the generality of similar works, that it is now within easy reach of any person of average intellect and education to become master of this hitherto supposed mysterious art.

There is nothing fatalistic in astrology. It never taught an irrevocable destiny. This conception is the deceitful slander of its ignorant enemies. For instance, we read on page 46 that "no sign rising at birth could give a dark complexion to the true offspring of the blue-eyed, flax-haired Saxon; he would simply be dark by comparison only with his race." Just so

with the Italian. No sign would confer light hair and blue eyes, therefore always bear these facts in mind, for while the signs impress their influence in some degree, they will not cause the leopard to lose his spots nor the Ethiopian to change his skin. Take all things *cum grano salis*. Much interesting matter might be quoted, but we must rest satisfied with the following from lesson I.:

"We are compelled for want of space to assume, without further argument, that the sun, moon and planets are no exception to the general order of nature, but that they have a force, power and influence, each peculiar to itself, upon each other, upon our earth and everything existing thereon. The fact that the tides of the ocean are ever obedient to the attractions of the moon in her orbit; that the gorgeous helianthus ever turns its golden head toward the sun, are but single straws that catch the student's eye to indicate the trend of the great current of life."

I now refer the reader to the work itself which is extremely interesting, even to the general reader, but more especially so to those who desire to penetrate some of the hoary mysteries of the mysterious mystics about which so little is known, and so much been said; and the author is to be congratulated upon his popular treatment of what has always been considered a very recondite subject.

ALAN DEAN.

WE have received from the author, Arthur D'anglemont, a brochure entitled "L'Hypnotisme le Magnetisme la Mediumnité Scientifiquement Demonstrés" (Hypnotism, Magnetism, Mediumship Scientifically Demonstrated). This work is an extract from the larger work of the author's "Harmonies Universelles," and is an exceedingly interesting discussion of these subjects—the author showing their intimate connection. The author asserts with considerable positiveness that there are three fluids, "fluides matériels" "fluides vitaux," "fluides psychiques" (material fluids, vital fluids, and psychic fluids). The actions of these fluids occasion nearly all the phenomena in the domains of these occult forces. The author divides these fluids into numerous other fluids according to the effects produced. He speaks always from the standpoint of a spiritist, and the work is well worth reading by all who read French, as the style is clear and the propositions of the author easily understood. The work deserves to be translated into English.

MISS A. M. BEECHER, a cousin of the famous Beechers and herself a speaker and thinker of note in progressive circles, in a private letter to a friend sends her regards to the editor of THE JOURNAL and says: "I want to express my appreciation of the steadily growing value of THE JOURNAL for all classes of people who have either the power or the inclination to think, compare, and draw conclusions. I take every opportunity to bring the paper to the notice of any who have the ability to appreciate it, whether in so-called religious, philosophic and scientific circles, or in social life. As the paper grows, it draws those who possess themselves of its contents to a higher level in all the significations of life; and it deserves and will take a place among the literary lights of the age."

MRS. H. C. S. FILLMORE, writes: Mrs. Agnes M. B. Smith passed to the higher life on March 8th from her home in Aurora, Ill. Mrs. Smith had been an invalid for years, but her firm faith in spirit return, and her many communications with the departed, kept her cheerful to the last and she longed to be released and join the loved ones on the other shore.

DR. J. H. DEWEY, the well known author of "The Way, the Truth, and the Life," "The Open Door," etc., has a new book about ready to put in the hands of readers, called "The Dawning Day," and we bespeak for this the same flattering sale that his other books have received.



IMPRESSIBLE PSYCHOLOGY.

To THE EDITOR: I first became interested in the above mentioned subject by listening to the lectures of Dr. Dodd and subsequently to those of an itinerant lecturer in a country town. Becoming familiar with the latter gentleman I studied his *modus operandi* in obtaining control of his subjects and found on trial that he was a powerful operator. This fact tended to increase my interest in this species of occultism, more particularly in regard to its curative powers apart from its singular mental impressions. It is no wonder that Dr. Franklin, advanced thinker that he was, should pronounce Mesmer who was lecturing in Paris, a shameful, disgraceful fraud. But we can afford to excuse the great doctor now.

It so happened that among my associates was a captain B., a robust, vigorous, intellectual gentleman, who was found on trial to be a good subject. From what he had observed in other sensitives like himself, he inferred they were under the control and mercy of the operator, be the operator either a knave or fool. Observing this, there was but one beside myself—a Mr. Clark in whose hands he would intrust himself.

My parlors in the year 1851-2, on certain week day evenings had a goodly assemblage of fashionable ladies with their beaux, drawn to witness some of the wonders of psychology, they giving little thought however to its scientific importance. Observing this, myself and associates for the evening gave ourselves up to their gratification. Captain B. being present it was easy to get his consent to be controled. On this evening having him under control, I stretched my hands and arms apart and looked from one hand to the other; he with half closed eyes did the same. Speaking aloud I said, "Well, Uncle Peter, what do you think of that?" "What is it?" he asked? "It is a thunderbolt; it was picked up in the City Hall Park after the last hailstorm." The captain fell back apace, as it were aghast, but said nothing. "Now, Uncle Peter, I said what shall we do with it? For 'tis not often we get a thunderbolt to play with. Come, let's have a crack at some of these fancy churches in Broadway; here goes St. Paul's." "No, no," he quickly exclaimed catching my arm, "no knocking down steeples, or churches." "Well, then, let's give Barnum a hack; he's the prince of humbugs!" "No, no," he said; "don't people like to be humbugged?"

It might be observed that the psychological sensitive retains a portion of his, or her ruling individual fancies, likes and dislikes.

"Well, now, you old woolly head; is this chance to be lost? It is not often as I said we have a thunder bolt to play with! What say you, let's knock down that old empty shot tower." "Good!" he exclaimed; "now let her have it. O, by heavens! We have brought down the Roman Catholic Cathedral! and Bishop Hughes and the whole crew are rushing this way."

"Quick, quick," I exclaimed, "get into this dog house;" crowding him under the sofa under which he quietly remained until I pronounced the magic restorative, "All right."

The Captain good naturally smiled as he crept from his confined position and as he remembered nothing that had passed, felt pleased that he had contributed to the company's amusement. Among our visitors of this evening was a Dr. Smith, a most uncompromising skeptic; he ever contending the power was evidence to him of the sensitive's mental weakness, and bantered any one to get him under control, but was ever ready to submit to the trial. By chance as it were, Mr. Clark succeeded after a somewhat prolonged trial. The skeptic stood before Mr. Clark somewhat idiotic, with mouth wide open, for the space of half a minute, when he suddenly wheeled and burst into a loud fit of laughter. "Uncle Jim," said Mr. Clark, "what do you see to laugh at?" "To laugh at?" said the skeptic. "Just to see Tom Thumb dancing, and a rum-bottle sticking from each pocket! and by the Lord! he is drunk." "Ask him" said Mr. Clark "who got him drunk?" "What! Barnum, you lying little scamp; Mr. Barnum is a temperance man."

Mr. Clark, the operator, here seems to have changed the impression, as Mr.

Smith minutely and critically gazed around the walls and ceiling of the room; at last he muttered to himself: "Well, if this don't beat me!" "What beats you, Uncle Jim?" "To see lawyers, and doctors, and grave men of God head downwards and in every conceivable posture and way! grasping at a dollar hanging from the ceiling. Now I should like to know on what new principle this is done?" "Suction; plain suction on the house-fly principle; a sucker to each foot." "Well, all I wish to say," the skeptic remarked, "I have got among the most all-fired set of suckers that could be imagined."

Taking Mr. Clark aside I reproved him for making such an impression, observing that some of the young ladies had fallen into an irreverent titter among themselves, and inasmuch also as we had quite a number of professional gentlemen in the room. "I want," said Mr. Clark, "to cure him of his skepticism and with one more impression I will finish." Hence Mr. Smith was impressed to mount a centre-table and try to extract as in dentistry a tooth from a billet of fire wood. The magic words, "All right," brought him to his senses.

BROOKLYN, L. I. D. BRUCE.

ROMANISM IN NEW ENGLAND.

To THE EDITOR: Without considering what has been, is and will be the aim of the Catholic power in this country, I wish to present some facts as to the anti-Romanist contest that have fallen under my own observation. The body of the New England population is composed largely of those engaged in manufactures and in the incidental adjuncts thereto. The middle-class element of our people is intelligent and progressive—ready to consider well all propositions looking to the reform of all abuses, or to the regulation of any injustice. But we have had large importations of working men from the Canadas and the lower British provinces, to answer the call for cheap laborers by the competition of our manufacturers. These workers are by large majority Catholics and they influence our election returns to the extent of their numbers; for of course the Catholic voter voted as he is bidden, and they are generally a unit. In consequence of the implied boycott held over all trades as well as of our newspapers by the Catholic power, it was hard to start up much enthusiasm among the anti-Roman ranks. But through the unflinching energy of Dr. Wales, one of our foremost workers in the cause, a waking up commenced. He got up a series of lectures, the last of which was given by Prof. Geo. P. Rudolph, of Clyde, Ohio. After the advent of the Professor among us, a decided break in the monotony of events occurred. The churches began to open their doors—invitations to occupy, instead of solicitations for the privilege, became the rule and now Professor Rudolph after giving several lectures, is greeted warmly by hosts of friends made in the short interim of the past two weeks. I never witnessed so great a change in the spoken sentiment of the people of a locality before, although I am considerably past the regulation period of old men, in the years of life. The gentleman has left for an engagement at Malden, but will return next week as his new friends here don't seem to be disposed to let him go.

HAVERHILL, MASS. M. O. NICHOLS.

THE FUTURE LIFE.

To THE EDITOR: When we as human beings are brought into life we have no knowledge. The infant no doubt begins to acquire at once, and when old enough, the mind is made capable of comprehending the scientific structure of nature and the laws pertaining thereto. The mind seems to belong to, or to be a part of the physical body. Now death steps in, the mind is separated from the body. Here is the mystery of our being. Without immortality, what a waste of time and effort! If the soul assumes an organized form at once, that form must be too refined or etherealized to be seen by the eyes of those yet in the physical form. Is it any more wonderful that this inner form should exist than that the outer should have being. If we are never to cease and are progressive beings, what hopes are before us. Our earthly bodies are indeed fearfully and wonderfully made. The 90,000 organs have each a place and purpose, and thirty-three years is believed to be about the average of earthly life. The positive proof of immortality seems in past ages quite unclear. Good minds have doubted, and yet there are many who doubt.

To those whose doubts have been removed the question arises, what are the

conditions of the life to come? The multitude of teachers who make a business of explaining, have made rewards and punishments their theme. We all know that goodness is the fountain whence happiness is drawn. Degrees of attainment in spiritual light are widely different and therefore different opinions may well be expected. I cannot now believe in what is given as orthodox Christian theology. I see in nature the evidence of a God. I know that nature's laws require obedience, and when violated, a penalty follows. Earth's life is full of suffering, but the balm in Gilead comes in the laws of growth. How strange and inconsistent is the thought of being held in a condition of suffering as an expression of revenge.

To my mind every law in nature is a witness of the continuity of life in the human soul—and its eternal progression; this guarantees the discontinuance of the causes of suffering. Where is the person grown to manhood or womanhood who has not witnessed the death struggles of a loved one? Changes are the invigorating elements of growth. The God in man, the Christ formed within, makes that the kingdom of heaven. Our homes in life are what we make them, so they will be "over there."

To the youthful in earth life there may appear the mighty problem, what is, and how are we to achieve success? To get rich may seem the shining object. To one at about four score as I now am, the object has changed. A complete confidence in the power and love elements in the author of being, has taken away the thought that any are held in a condition of suffering to gratify a revengeful power, yet I can easily conceive of degrees of enjoyment in accordance with the character and attainments of every individual. The thought of the improved conditions of our dear children and other near kindred, and that I shall meet them and be delighted with the surroundings is cheerful indeed. That all have gone up from the earth sphere I have not a shadow of doubt. Now Mr. Editor, as my eyesight is so nearly gone I cannot see to read over any part of the above, you can throw it into the scrap basket, but I will send it along.

Yours, etc.,
CEREDO, W. VA. PETER THOMPSON.

DIVINE PERSONALITY.

To THE EDITOR: A writer in THE JOURNAL asks: "Would a personal spirit necessitate a personal God?" Let it be understood at the outset that an infinite personality is not to be measured by a finite standard. In all its attributes an infinite personality must infinitely transcend a finite personality. A finite personality can be consciously cognizant of and present to but one thing at a time. An infinite personality must be consciously and contemporaneously cognizant of all things throughout all worlds. This infinite personality must be eternal, omniscient, omnipotent, omnipresent and immutable. If all creatures have their life and being in God, why may he not be thus consciously and perpetually present to them all?

We think it is fair and logical to assume that everything in this universe has an absolute and an adequate source. There can be no evolution of that which is not involved. Without the presence of an absolute intelligence there could be no human intelligence. And wherever there is intelligence there must be personality. You cannot divorce them. An impersonal intelligence is unthinkable.

A personal being, is not necessarily a thinking being conditioned and limited. God does not think, is not conditioned or limited. Thought implies limitation. It is a human, a finite faculty. Infinite intelligence transcends thought. We do not conceive of the infinite personality as a center in which perceptions unite and from which volitions flow. Infinity has no circumference, and therefore no center. God does not perceive; for that would imply something unperceived. The center of divine omniscience is everywhere, the circumference nowhere. By no process of mental ratiocination, could anything be brought more distinctly under the divine cognizance than it already is.

In conclusion I think there is an intelligent force or power, of which our visible material universe is the expression or projection. We recognize intelligence in this force or power, because it is expressed in immutable law. It is orderly, systematic, harmonious, even culminating in wise and benignant results. So I say there is a purpose and a personality coupled with this intelligence which we cannot ignore or resist. No one, I think can study the laws of life as revealed in the vegetable

and animal kingdoms and be blind to the evidence.

F. H. BEMIS.

"WAS ABRAHAM LINCOLN A SPIRITUALIST?"

To THE EDITOR: I fear your readers are not aware of the great importance and charming interest of this book. Mrs. Maynard I know as a woman sincere and of great worth. The main facts in the book I know from other reliable sources. It is an honest work; its story is told in clear and eloquent style, and with modest discretion. The deep interest of the great and good President in the messages given through her mediumship, and his attention to the views and directions thus set forth on the Emancipation Proclamation and other matters of moment fill an important place in history, and charming glimpses of his quaint humor and tender kindness give entrancing interest to this volume, helped also by her own very interesting personal experiences. It should be in every family and library, known and read by all.

Yours truly,

G. B. STEBBINS.

A DREAM AND WHAT FOLLOWED.

To THE EDITOR: While reading in THE JOURNAL last week the article entitled "Mother's Dream," I was reminded of a dream and what came to me in connection with it, in regard to my mother's transition to spirit life. It may not be of much interest to others, but to me it is evidence that some intelligence was at work trying to prepare my mind to receive bad news, thinking perhaps the shock would not be so great if I was prepared beforehand to receive it. At that time my mother was in the state of Maine, and I in New York City. One night I dreamed mother and I were walking on the side of a hill; in the morning, when I arose I felt very much depressed in mind. While I stood looking out the window in my room upon the avenue, a messenger boy from the telegraph office passed by, and the thought seemed to flash from him to me that he was coming to bring me a dispatch that mother was dead. In about two hours from that time the same boy, or one about his size, it seemed to me, brought this dispatch: "Your mother died last night." My friends had written to me two days before, but I did not receive the letter until after I got the dispatch. My mother was well the last time I had heard from her and was expecting to return to New York City in two weeks. She had a paralytic stroke Tuesday, and died on Friday, and it was on that night that I had the dream, but as I had not received the letter containing the news of her sickness I supposed she was well until I got the dispatch. Now the strangest part of it to me is the fact that the thought never entered my mind when I took the dispatch from the boy that it was bad news, as I had forgotten what I had received at the window, and when I opened the dispatch and read it the shock was very great; and while sitting in my room and crying and thinking of her, my thoughts seemed to go down East where she died. To the thought that I never should see her in this life again, it seemed as though I could not be reconciled, when I heard a voice say: "Why Mary, what makes you cry so? You should rejoice to think I have got through with the old body."

I turned my head involuntarily, expecting to see my mother by my side, the words seemed so distinct and it seemed so much like mother to express herself in that manner.

Now some may say that the thoughts I got at the window were cogitations of my own mind. If they were, why should I think as I did since my mother was in good health, when I heard from her, and had been for a number of years? She never had a stroke previous to that one, although she had often said she had a great dread of it, and thought when she passed out from the body she would go that way. Why did I not think what was in the dispatch when I took it from the boy if it had been in my mind? The dispatch I got at the window had gone out of my mind entirely, although it was only about two hours before that, but it seemed to flash out of my mind as suddenly as it had entered it. Now if Prof. Coues or any other scientist who writes for your paper will give me the explanation of what I have related, I shall be very much pleased to read it. I feel confident that my mother or some other friend from the spirit side of life spoke to me at the window.

Yours fraternally,
Mrs. M. A. HAWLEY,
WESTFIELD, N. Y.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Poems by Edith Willis Linn. Buffalo. Charles Well Moulton. 1892, pp. 167.

This pretty little volume contains a large number of poems on a great variety of subjects. Many of them possess considerable poetical merit and they bring the reader in communion with a mind that is dominated by love of the pure and beautiful in thought and life, and by a spirituality which reveals itself in the treatment of the commonest themes. An optimistic spirit prevades the verse. The author is no mere dreamer. Her feet are firm upon the earth and her heart beats in unison with the great heart of humanity. She loves nature and sings of "Sweet Peas," "The Cloud," "Thistle-Down," "Buttercup and Daisy," "A Canary," "Carrier Pigeon," "Bluebird," "Dawn" and the "Evening Star." She is in sympathy with her race, in all its normal aspects and activities, and among the subjects of her muse are "My Sailor Boy," "The Organist," "From Home," "Baby's Eyes," "Infant's Tears," "A Dream," "Death," "Husband and Wife," "The Golden Age," "Immortality," "To My Sister in Heaven," etc.

Did space in THE JOURNAL permit the reviewer would give some of the poems in this volume as samples of the author's meritorious work which ought to be read by all who can appreciate elevated thought in choice, poetic language, radiant with the light of a mind that possesses a fine spirituality and yet is in full touch with the world.

A Golden Gossip. Neighborhood Story Number Two. By Mrs. A. D. T. Whitney. Boston and New York: Houghton, Mifflin & Co., 1892; pp. 348; cloth, \$1.50.

Mrs. Whitney is well known as a story writer and her name is sufficient to commend anything she writes to thousands of readers. Young women especially are fascinated by her works which have a good purpose and are marked by rare insight into character and motive. This novel shows that gossip, which is sure to be more or less common in small communities, and even in large ones, may by a wise and benevolent mind, be turned to good account, may be made to help rather than hurt those against whom injurious remarks or intimations are made in a tattling spirit.

Roger Hunt. By Celia Parker Woolley, author of "Rachel Armstrong; or Love and Theology," "A Girl Graduate," etc. Boston and New York: Houghton, Mifflin & Co., The Riverside Press, Cambridge—1892, pp. 370. Cloth, \$1.25.

The hero of this story, Roger Hunt, is a man of strong, impetuous nature, who, having early in life made an unfortunate marriage, and with strong convictions as to his rights as an individual, and such ideas of social freedom as prevail in some circles, falls in love with another woman and induces her to go with him to Europe, where for some time the two live together in a relation which, though illegal, the man insists is a true marriage. But the woman finds she is excluded from social circles she desires to enter, is accounted a congenial spirit by people of immoral character, and finds her position in a thousand ways too hard for endurance. Soon after the death of the legal wife in an inebriate asylum, just before the birth of her own child she prevails upon the man to consent to the legal formality of a marriage, but Roger inwardly protests against the ceremony as indicating a surrender of his own individual freedom and principles. After the marriage they return to America, and begin life anew in a thriving Western town, where their past life is unknown, and where he becomes a leading citizen. Their daughter is brought up in ignorance of her parents' escapades, but the Nemesis of a broken social code follows them in the constant terror of the now invalid mother that her beloved daughter may some time learn a fact which may bring her to shame for her parents, in the growth of estrangement between husband and wife, and in various other ways which the story itself best explains.

Mrs. Woolley seems to have found the *motif* of this novel in the like liberties taken with the marriage laws of their country by George Eliot and Lewes, Mary Wolstonecraft and Godwin, and the Shelleys. She brings to bear a number of strong arguments against such law-defying partnerships.

The story is well told, has several dramatic situations with considerable local Western coloring; introduces living characters and recent books and plays,

while the style and treatment show decided improvement on the earlier work in the line of fiction. Her hero, though delineated as a sort of literary "ladies' man," is not at all likely to win the admiration of the reader. He is too sentimentally egotistic, and his words and actions are decidedly heartless, while his literary ability seems to be the merest veneer.

Indeed one hardly cares on closing the book to renew acquaintance with any of the characters therein portrayed, but one cannot help admiring the author's ability to make her story an interesting one with such poor material for heroes and heroines.

THE second number of *The Philosophical Review* has been received at the office of THE JOURNAL. It is a bi-monthly publication, edited by Professor J. G. Schurman, dean of the Sage school of Philosophy in Cornell University and published by Ginn & Co., Boston, New York and Chicago. This *Review* is a high class periodical which ranges over the field of Psychology, Logic, Philosophy of Education, Philosophy of Religion, Metaphysics and the Philosophy of Nature. Its list of contributors includes the names of eminent thinkers in this country and in Europe. The leading papers in this issue are by Professor Andrew Seth, Professor William James and Benj Ives Gilman. "Review of Books," is one of the principal features of this journal, from which one can learn of what is being done in the realm of philosophical thought and scholarship. Single numbers, 75 cents; per annum, \$3.00.

M. Camille Flammarion, the author of "Uranie," is too well known to need more than the announcement of a new volume from his pen to attract readers. His new story "Lumen," announced by the Cassell Publishing Company, is very much in the manner of "Uranie" a scientific romance, and, like that popular story, is tinged with poetry on every page. "It is a delightful thing in these prosaic days," says a well known critic, "to get away from the novels of realism and strike out into something of an entirely different order that lifts one into the clouds—the pun is unintentional—and takes him away from the earth. It is just this that M. Flammarion does and it is a rest to the weary brain to read his graceful stories." Mrs. Serrano who translated "Uranie," has translated this volume.

AN authentic account of what treatment the Catholic Church actually gave to Galileo and his discoveries and writings is given by Dr. Andrew D. White in one of his Warfare of Science papers in *The Popular Science Monthly* for April. Dr. White's statements are fortified by copious citations from authors of unquestioned orthodoxy. The same article tells just how far into the present century the Catholic Church held to the notion that the earth does not move, and shows that certain Protestant sects displayed much less wisdom by clinging to the antiquated delusion even longer.

THE March number of the *English Illustrated Magazine* has a number of very readable articles with illustrations, among which are "The Queen's Riviera Residence," "The Late Mr. Spurgeon," by Rev. R. Haweis, "Among Western Song Men," by S. Baring-Gould, and "Lost: A Story of the Australian Bush," by Mary Gaunt, chapter iv., Macmillan & Co., 112 Fourth street, New York.

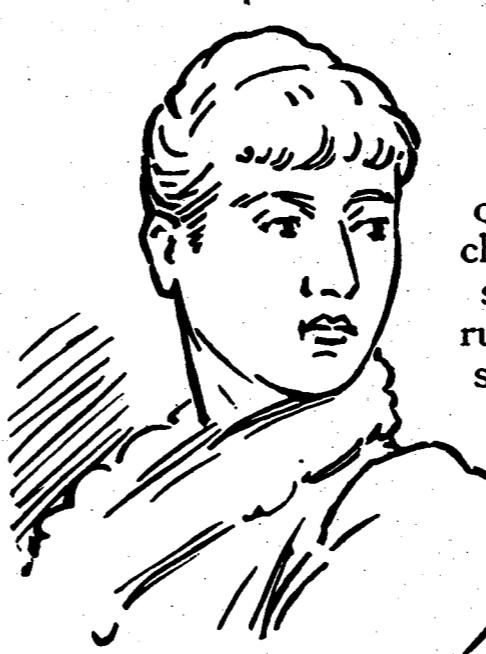


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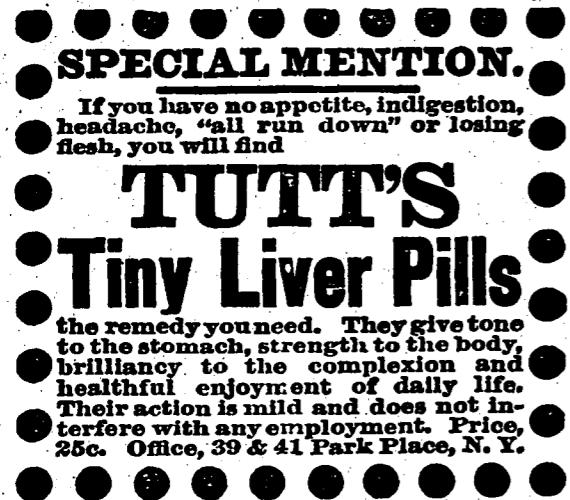
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Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of *THE RELIGIO-PHILOSOPHICAL JOURNAL*, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed.

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Far fixed upon the skies,
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Break the shackles that have bound!

Stand in freedom; freedom-crowned!
Labor, be true!
Not outward look, but in—
So surely shalt thou win,
The victory over sin!

Thy own being holds the seed,
Of each and every need,
By which labor shall be freed!

Labor, be just!
Remember that thou must
Be faithful to thy trust!
From great nature and her laws,
Shape the pattern of thy cause,
Build it perfect, without flaws!

Labor, be firm!
Nor waver not, nor turn,
From lessons thou must learn!
Bitter blow, or cruel sting,
Bravely bear the pain they bring!
Bear it, as becomes a king!

Labor, be wise!
Thy strength and courage lies
In love, and in its ties!
Love for home, and for its good,
Love that earns the daily food,
Love that builds for brotherhood!

Labor, combine!
Add force to force divine!
Till rulership be thine!
Life is labor—let us sing,
Till the earth and heavens ring,
Work is worthy—work is king!

—ELLA DARE IN INTER-OCEAN.

PRACTICAL PHILOSOPHY.

Life holds no woe for me. I know full well,
However evil things may seem to me to-day,
Some future joy is certain to dispel
The clouds that lower darkly o'er my way.
And I have noted that one taste of bliss,
E'en though 'tis but a taste, hath joyous need
To compensate for all that goes amiss,
On which a soul in sorrow long may feed.
No night e'er was whose darkness did not fade;
No storm e'er raged whose course was not soon
run,
And so my soul, by troubles undismayed,
Doth simply wait the coming of the sun.

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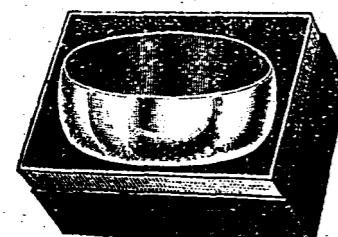
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Thence there flows that glorious river,
Thence the living waters flow;
Beaming from their glorious giver,
Life to mortals here below.

Stream of life, O waters glorious,
Clear as crystal from afar,
Beaming on your breast victorious
Truth, forever all valorious,
Truth to set the nations free!
Onward in your course of blessing,
Onward crystal waters flow,
Beaming wisdom, love and blessing,
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What is friendship? I will tell you,
Eyes that weep for others' wrongs,
Shoulders bearing others' burdens,
Lips repeating others' songs.

Friendship is a chain, embracing
Rich and poor, and young and old;
E'en the beggar child may fondly
Touch in awe its links of gold.

Friendship is the heart's devotion,
By warm, loving acts confess'd,
Thinking trials only pleasures,
If they give a loved one rest.

Friendship is a sweet compassion,
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—JEWISH MESSENGER.

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"You must have written several songs since I saw you last."

"I have only begun one," answered Beranger.

"Only one! I am astonished!" exclaimed Viennet.

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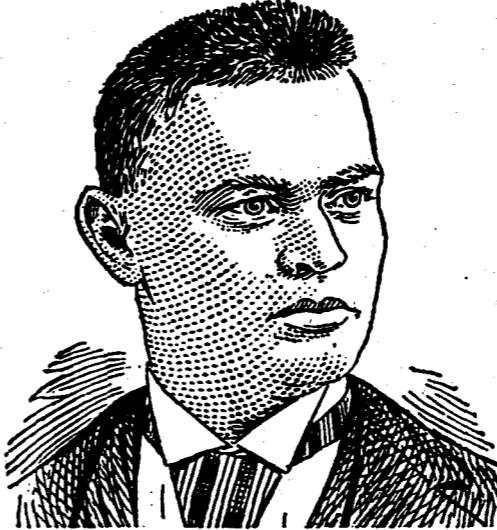
"But you must have known the man was injured."

"Judge I'll swear I didn't know the man was hurt. I'll prove it to you. I have had a spite at that man for over a year, but he is to big for me to lick. Now, if I had known he was so crippled up after I ran over him that he could not fight don't you suppose I would have taken advantage of it, and would have gone back and slugged him. I am twice as sorry as you are judge, that I didn't go back. I never will have such another chance to beat the life out of him."—Texas Siftings.

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When I die.
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Like a fairy tale or dream,
When I die?
Will my loved ones all be there
With me in the golden air,
When I die?
If so, mourn not, those behind;
Love each other and be kind,
When I die.
Let no preacher talk or pray
When I in the coffin lay,
When I die.
God will weigh me as I am—
His to either bless or damn,
When I die.
Put my little keepsakes by,
Peep at them sometimes and sigh,
When I die.
Never mind a stone to raise,
Upon which a foe may gaze,
When I die.
Think of all the good I did
When you close the coffin lid,
When I die.
Pardon all the faults I had
Thoughtless wrongs and actions bad,
When I die.
Thus I worship as I kneel;
Do you wish that way to feel
When you die?

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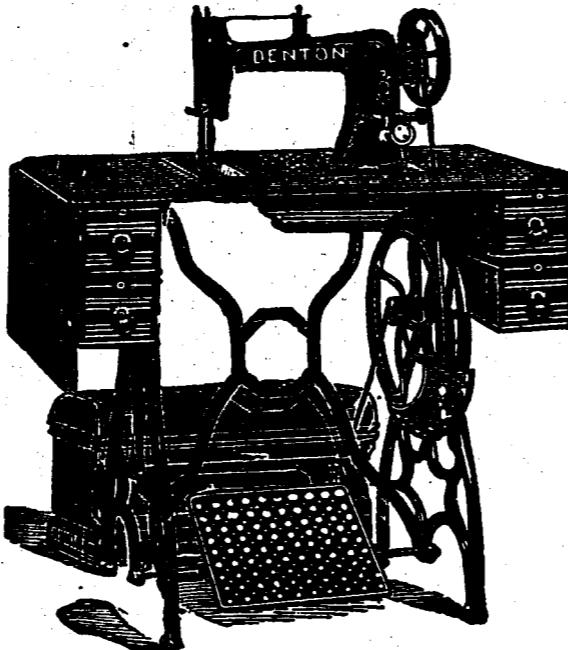
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Dr. Crowell writes as follows:

DEAR COLONEL BUNDY: I have carefully read the programme of the Psychical Congress Committee and if the members of the committee will enter upon their duties with zeal and industry, great good must result from their labors. Upon you I can see that the burden of appropriate action will rest to a great extent. On your part it is a great undertaking and if I were not well aware of your great energy and power to accomplish more than most men I should be apprehensive of the results realizing your expectations. But if anybody in the ranks of Spiritualism can imbue the members of the committee with necessary zeal and spirit to accomplish the proposed results you certainly can, and I earnestly hope you will be successful in your efforts.

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MRS. MOTT-KNIGHT.

THE JOURNAL has neither space nor inclination, at present, for further discussion and advertising of Mrs. Mott-Knight and her claims. In answer to Mr. J. W. Caldwell and Mr. Mellon who have criticized Dr. Hidden and offered their evidence in defense, it may be said: Dr. Hidden's charge is not to be refuted by what other people have witnessed at other times. Dr. Hidden, himself a medium, makes definite and specific charges of fraud and stands prepared to defend himself and prove the truth of his assertions in a court of law. An experienced investigator and thorough-going Spiritualist of Kansas City referring to Mrs. Knight, writes: "I know her very well. That she is a medium I have no doubt. That she is very unscrupulous I am satisfied. I had slate-writing through her mediumship, a friend of mine and myself holding the slates, which she did not touch, on matters of which she could have known nothing." THE JOURNAL is willing to leave the case as shown by this correspondent, only emphasizing its oft-repeated statement that trick mediums should be left severely alone.

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ESTABLISHED 1865.

CHICAGO, APRIL 9, 1892.

NEW SERIES—VOL. 2, NO. 46.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

SCHWEINFURTH, the unspeakable leader of that refuge at Rockford, Ill., impiously called "heaven," is defendant in the circuit court to a charge of alienating the affections of a Chicago matron, and is called upon to defend a suit for \$50,000. The plaintiff is a man of wealth and comfortable income whose home has been ruined by the influence of the bogus christ.

MISS HARRIET TUCKER, who graduated from the Rockford, Ill., High School in 1881, and was the valedictorian of the class, has been declared insane. She has a strange hallucination that her soul is dead and that she is doomed to an eternity in hell. She has been walking the streets with an open Bible imploring the people she met to tell her if they thought she could be saved.

At the funeral of Walt Whitman, Thomas B. Harned, the poet's long-time friend who was charged with speaking for Camden, the city in which Whitman had lived many years, said: I deem it my duty to mention two important facts. One his positive belief in immortality and the other his fearlessness of death. With him immortality was not a hope or a beautiful dream. He believed that he lived in an eternal universe, and that man was as indestructible as his creator.

SPURGEON's private secretary, J. W. Harrild, denies that the words used on the great preacher's coffin really were his last words, as they purport to be. "I have fought a good fight, I have finished my course, I have kept the faith," is the inscription. Such a declaration, Mr. Harrild says, would not have been in accordance with the Christian humility of his pastor. Mr. Spurgeon, at the beginning of his illness, said to Mr. Harrild one day: "My work is done," but in the latter part of his illness he was nearly unconscious and was unable to give any word of farewell.

WE are not says Unity, in sympathy with the criticism against President Eliot for the words of commendation and encouragement spoken of the small colony of Mormon students at Harvard in his recent address at Salt Lake City. Secretary Bolles of the college said in defense of President Eliot's remarks that they were both generous and timely, and only showed that increase of just sentiment towards an erring but by no means wholly depraved people, a desire to estimate them on some other than religious grounds. President Eliot is to be thanked for placing himself on the side against prejudice and partisan feeling.

THE movement in behalf of home rule in Scotland is growing. All the Liberal members representing the Scottish constituencies are said to have given their adhesion, and a number of English members, both Liberal and Conservative, have assented to the proposition. What the Scotch set out to get they generally obtain. They are as distinct a people to-day from the English as ever in the past, and that distinction is preserved, not only in physical and mental character-

istics, but in laws, in customs, and in prevalent religious belief. Experience at Westminster has proven that Scottish legislation in a British Parliament is attended by inconvenience and difficulty, and the ancient realm of Bruce and the Stuarts would be decidedly better off with a separate legislature.

ACCORDING to a London journal a lady at St. Petersburg, who had been suffering from a violent nervous attack, sank into a state of syncope, and after a time ceased, as it seemed, to breathe. The doctor who was attending her certified that death had resulted from paralysis of the heart. For some reason, which is not explained, another medical man, Dr. Loukhanow, saw the body, and having been informed that the lady had suffered from attacks of hysteria and catalepsy, thought it worth while to make a thorough examination. After trying various other means he applied the microphone to the region of the heart, and was enabled by this instrument to hear a faint beating, which proved that life was not extinct. Everything was done to resuscitate the patient, who shortly afterward recovered consciousness.

THE Philadelphia Record reports a case of suicide in which the victim had become distressed and crazed from the conviction that he was his own grandfather. He got so badly mixed up with relatives that he lost his own identity. By the side of his lifeless body was found a note which read as follows: The troubles which have ended in the taking of my miserable life began when I married a widow who had a grown-up daughter. My father visited our house very often, fell in love with my stepdaughter and married her. So my father became my son-in-law, and my stepdaughter my mother because she was my father's wife. Soon afterward my wife had a son—he was my father's brother-in-law and my uncle, for he was the brother of my stepmother. My father's wife, i. e., my stepdaughter, had also a son; he was, of course, my brother, and, in the meantime, my grandchild, for he was the son of my daughter. My wife was my grandmother, because she was my mother's mother. I was my wife's husband and grandchild at the same time. And as the husband of a person's grandmother is his grandfather, I was my own grandfather.

THE suit to set aside the will of the late Senator Joseph E. McDonald has brought out an interesting story, which is here given as we find it related. The suit is practically based upon a remarkable story of a dream. The charge is that the will, as offered for probate, was forged by Mrs. McDonald. Soon after the death of the ex-Senator, Miss Annie Ellis, of Washington, a special friend of Joseph E. McDonald, jr., and Miss Jessie McDonald, had a strange dream. Miss Ellis in her dream thought she was in a room where were Mrs. Joseph E. McDonald and a young man, who was unknown to the dreamer, though his features were distinct and made a deep impression on her mind and memory. Certain business matters were under discussion. For some reason or other the dream profoundly stirred Miss Ellis and when she came to Indianapolis a short time afterward she related it to friends and graphically described the man whom she saw in the vision but did not know. Her

description was so particular and circumstantial that it reminded some one of a young man who had been a clerk in the law office of McDonald, Butler & Snow, but later became insane and was taken to the insane hospital, where he now is. Miss Ellis immediately went to the hospital and asked to see the young man, whose name was Arthur Hutchins. He was brought and recognized as the man of the dream. The records show that Hutchins went insane a few weeks after the will offered for probate was made.

EL REFORMADOR, of Rio Janeiro, relates that El Señor, A. H. M. E., who has no knowledge of Spiritualism, possesses an extraordinary clairvoyant faculty. He lives in the suburbs through which pass corpses for interment in the cemetery, and can describe with accuracy the sex, age, stature, physiognomy and clothing of the body enclosed in the coffin. His descriptions have been confirmed on several occasions in the cemetery. Attracted by his fame, the parents of a lady who had been absent for a considerable time went to consult him to know whether she had met with an accident. He told them that he saw the person inquired of on a steamer which must arrive very shortly in Rio Janeiro. Some days afterwards, being with her family he declared that the lady whom he had seen on the steamer was in the harbor ready to disembark,—a fact which was proven in all its details. A multitude of things he has prophesied, and they have always been verified.

A LETTER which Mazzini wrote to the socialist and philanthropist, Robert Owen, has recently been published. The following is an extract from the letter: Although we saw one another only once, there was still something springing from the heart in our shaking hands which I have never forgotten; and now that you are plunged deep in grief, I remember it again, and feel as if I wanted to shake hands again and tell you I do grieve with you. Be strong in soul, death is a sacred thing and ought to be felt as such. Keep sorrowful for the one you lose; but let not your sorrow be the dry, barren, atheistic sorrow of those who cannot look beyond this earth. It would be a degradation of both yours and his own soul. I do not know what you believe or disbelieve in. I do not believe in any existing religion, and cannot, therefore, be suspected of blindly following some tradition or educational influences. But I have been thinking, deeply as I was capable of, all my life about our law of life. I have been looking for it through the history of mankind, and within my own conscience, and I have reached a conviction, never more to be shaken, that there is no such a thing as death; that life cannot be without being for ever; that indefinite progression is the law of life; that every capability, every thought, every aspiration given to me must have its practical development; that we have ideas, thoughts, aspirations which go far beyond the possibilities of our terrestrial life; that the very fact of our having them, and of our being able to trace them to our senses, is a proof that they come to us from beyond earth, and may be realized out of it; that nothing except forms of being perish here down; and that to think that we die, because our form dies, is the same thing as to think that the worker is dead because his implements have been wearing out.

LOMBROSO'S EXPLANATION.

Cæsare Lombroso, Professor of Psychiatry in the University of Turin and author of several well known works relating to mental diseases, hypnotism, etc., recently wrote an article in regard to some manifestations which occurred in his presence in full light through the mediumship of one Eusapia Palladino. An account of the phenomena was printed in THE JOURNAL of October 24, 1891. Professor Lombroso's article appeared in an Italian publication, but THE JOURNAL has to base its interpretation of the distinguished savant's thought on a German version which was given in the Berliner Tageblatt of January 25, 1892.

Professor Lombroso admits that hitherto he has been so hostile to Spiritualism that he has treated its adherents with scant courtesy, indeed almost insultingly, and that he still discredits the claim of spirit agency in the production of any kind of phenomena. But he is compelled now to recognize as no longer doubtful the reality of occurrences which he formerly regarded only with contempt. He says that facts in thought transference, of which he was able to assure himself by his own experiments, made him wonder whether his incredulity in regard to so-called spirit phenomena might not be as unreasonable as the skepticism of the savants of the earlier times respecting phenomena of hypnotism.

The phenomena which Professor Lombroso witnessed he thinks admit of explanation on the theory of psychical force. The medium, Eusapia Palladino, he says, is neuropathic or nervous, as other great mediums, Home for instance, are known to have been. He thinks it probable that in hysterical persons, or those easily hypnotized, the excitement of some centres, reinforced by the paralysis of all others, may call forth a transposition and transference of the psychical forces, a transformation into a force producing light or motion, that the cortical and cerebral forces may raise a table, cause raps, touches and such other genuine phenomena as occur at spirit séances.

In hypnotism, he says, during the short time in which the other senses are paralyzed, the cortical centre of sight, develops an energy of such a kind that it may completely take the place of the eye. If the hypnotic subject, under the influence of a suggestion, sees a certain object, or in consequence of the suggestion does not see an object, although it is directly before him, the cortical sight-centre takes the place of the eye, and sees or so operates that the eye does not see what would be plainly visible to it were it in a normal condition. The pictures arising objectively from an inward excitation, like suggested hallucinations, are to hypnotized subjects real pictures. They must move from the brain centre to the periphery and the reverse, as the actual pictures move from the periphery to the centre and the reverse. Lombroso showed to an hypnotized subject an imaginary fly, representing it as larger the nearer it came, and the pupil changed exactly as if the picture were a real object. The imaginary fly seemed to the subject to become as when an object is observed through a magnifying glass, larger, and then as when seen through a minifying glass, smaller. The brain-centre of sight acted in the place of the organ itself, that is, saw just as the eye sees.

In the transference of thought Professor Lombroso claims that the movements of the brain surface from which arises thought, are transferred in certain circumstances to a small or great distance. Just as this force may be transferred, so may it be transformed; the psychical force becoming a moving force. In the brain surface are masses of nervous substance (motive centres) which initiate motion and when greatly excited, as in the case of epileptics, produce violent movements of the organs.

To the objection that the motives alleged to be due to the agency of spirits are not caused by means of the muscles, Lombroso says that in such cases the means producing the phenomena is not the usual means, but the same as that which serves all other forces, viz., ether, the medium of light, electricity, etc. Magnets move without contact with the iron; in the case of the human being, the movement is one of the will since it comes from a motor which is at the same time an in-

tellectual centre, the brain surface. The brain is the organ of thought, and thought is a motion, which motion is convertible into light-giving or color-giving force.

A writing medium, Professor Lombroso says, writes in a half-somnambulic condition in which, on account of the greater activity of the right hemisphere of the brain, while the left is inactive, has no consciousness of his action and imagines he writes under the dictation of another. This condition of unconscious activity explains also the gestures or movements which a hand may make and which appear to be the result of a foreign operative force.

Many of the so-called spiritistic phenomena, Professor Lombroso believes, are due to the transmission of the thought of those present who sit around the table. Such séances favor such transmission. When the table gives a correct answer, for example in reference to the age of a certain person known only to a single participant in the party, the fact may be explained by supposing that the one present who knows that given number, under the impression of the scene about him, is thinking of it with all the force of his will. His thought goes to the medium who expresses it in his motions, and it may be reflected back to other persons present. Thought being a motion may be communicated to a third person who is neither the moving nor the guiding party, and who is not hypnotized. If there is in the circle no one who speaks Latin, then the table does not indicate Latin words; but if Latin happens to be spoken the uncritical imagine that the medium speaks through the influence of departed spirits.

By thought transference Professor Lombroso explains the case of Mr. Hirsch, described in the first article on the fourth page of THE JOURNAL last week. Mr. Hirsch imagined he had before him and was in conversation with his deceased wife. His thought of her was transferred to the medium, and by the medium reflected back to him; and since with every man thought takes on the form of a picture—the form in course of the association of ideas speedily losing itself again, so Mr. Hirsch saw the form of the deceased; for the thought and recollection of her were active in him and in a certain sense objective.

Professor Lombroso, referring to the fact that one medium has great power and another one nothing of the kind, remarks that from this difference arises, especially with ungenerous souls, the suspicion of fraud, the simplest and to the best taste of the masses, the readiest explanation which occurs to them. But Professor Lombroso says that with the psychiatrist, or expert in diseases of the mind, who is well grounded in the study of hysterical persons as well as of simulators, this suspicion vanishes. There are a number of simple facts which always remain the same and repeat themselves with unvarying monotony while deception is practiced in striving to change them and supplant them with other more amusing and wonderful phenomena. The fraudulent are numerous; the mediums few. He says that while he has discovered over a hundred pretenders, he has found but two mediums in Italy.

The cause of the phenomena of mediumship Professor Lombroso says is to be found, the same as that of hypnotic phenomena, in the pathological conditions of the medium. The medium Eusapia shows such marked brain anomalies that the interruption of some brain centres is probable, while the activity of others, especially that of the motive-centres, is increased. Here lies the basis of the several phenomena of mediumship. Professor Lombroso says that if the phenomena peculiar to mediums, sometimes occur also in the case of men of normal conditions, they occur only in a state of great excitement, as with the dying, who with the strength of will present in the state preceding dissolution, think of a loved person and then it happens that the thought is transformed into the form of a picture and phantasms are evolved which are called telepathic hallucinations. Exactly by reason of their pathological nature, are the phenomena of mediumship so rare, and do they present themselves only under peculiar circumstance and with individuals, who apart from the short duration of their medium-

istic attack, are able to present no phenomena at all. Professor Lombroso thinks that in the most ancient times, when language was still in an undeveloped condition, thought transference occurred more frequently and mediumistic phenomena were numerous. They were known under the names "magic," "prophesying," etc. With the increase of civilization, with progress in writing and speech, and with the removal of fear of neuropathic appearances, the result of nervous conditions which people have learned to regard more and more as pathological, or in the nature of diseases, rather than as divine, have vanished also prophesying, magic fakirism and phantasms—phenomena which present themselves very seldom among civilized peoples, while with uncivilized nations they are common.

LOMBROSO'S ADMISSIONS AND SPECULATIONS.

Professor Lombroso has not had experience enough in the investigation of the phenomena of Spiritualism to entitle his speculations in regard to their cause, to very great consideration, but he is a man whose eminence in a special field of scientific study commands for him attention, whatever subject he discusses. THE JOURNAL therefore gives its readers a statement of his explanation of some manifestations which he witnessed a few months ago in his own rooms through the mediumship of one Eusapia Palladino. Professor Lombroso's hypothesis is essentially an old one and not by any means original with the Italian savant—a fact which it is unnecessary to prove here. It has been considered from different points of view, and has not been regarded as of much validity or value by careful investigators, in accounting for many of the physical and mental phenomena of Spiritualism.

Professor Lombroso says that thought is motion and he applies to it the law of the persistence and convertibility of forces. It is doubtful whether he means to maintain that in strictness of speech, thought is motion. In one place he says that motion gives rise to thought. Whatever he means, all that can be affirmed on this point is that brain motion, which is the physical concomitant of thought, and the objective aspect of the thinking process, is convertible into other forms of motion, molecular or molar. Thought itself is a subjective experience and not transformable into any forms of motion.

Professor Lombroso holds that the molecular motion of the brain, transformed into a "moving force," may, without muscular contact, but by means of the ether, move material bodies, and that thought transference explains apparitions, messages from spirits, etc.

Supposing that there is beyond reasonable doubt as THE JOURNAL holds, real spirit agencies, how is it to be proven to one who has recourse to unverified and unintelligible imaginings to explain phenomena which purport to be by discarnate spirits, and for which no other cause has been found? A spirit moves articles of furniture when no visible hand touches them, plays on musical instruments when they are suspended or moving over the heads of the sitters, takes a pencil and writes what is known only to the spirit and some one person present, or known at the time to none present in the flesh, shows a hand or face which is clearly recognized, and gives numerous evidences of identity. The skeptical savant in the face of overwhelming testimony denies the reality of these phenomena, until he has personally seen them; then assuming that they are not and cannot be what they purport to be, he racks his brain and taxes his ingenuity to think of some hypothesis which neither he nor anybody else can explain or understand, to avoid accepting the spiritualistic theory.

The brain force moves tables and opens doors, takes a chair from under Lombroso in a way that compels him to keep a standing position and places it in such a way as permits him to resume his seat, and turns a soup plate with flour in it without a particle of the flour being spilled. In response to banker Hirsch's request, while the medium is lying in a trance, an apparition claiming to be the banker's wife appears to him, strokes his hands and shoulders, and kisses him audibly upon the mouth; meanwhile the form of the

banker is surrounded by a luminous mass. Professor Lombroso's explanation is that banker Hirsch thought of his deceased wife, the thought was transferred to the medium, and by the medium reflected back to him, so that the thought and recollection of her were to the banker "in a certain sense objective"!

Considering how stubbornly men of science have denied, and some of them still deny the reality of thought transference, the Italian savant's ready recourse to this phenomenon to explain what he has but recently become familiar with, and upon which he has bestowed but little investigation, shows progress, but at the same time undue haste to put forward mere conjecture in opposition to Spiritualism, instead of scientific modesty in suspending judgment until more knowledge of the subject shall qualify him to judge as to the cause of the phenomena.

Only a few months ago, when Professor Lombroso had for the first time witnessed phenomena of Spiritualism which he had for years scornfully denied, he wrote: "I am quite astounded and have a regret that I have combatted with so much persistence, the possibility of facts called spirit; I say facts because I still remain opposed to the theory." This statement shows real honesty and is so far creditable to the professor, but he may as he pursues his investigations, come to regard his explanation of facts as unscientific as was his previous denial of them.

Professor Lombroso says that he has found but two genuine mediums in Italy, the many others he has tested being pretenders or epileptics. With more knowledge of the various phases of mediumship, the professor will have to revise many of his statements as to matters of fact. For example he thinks that all writing mediums write in a half-hypnotic condition, when the fact is many of them write while wide-awake and in an entirely normal state.

That the mind even during this life can sometimes energize at a distance, and that thought is under certain conditions transferable from one person to another, THE JOURNAL has for many years maintained; but that all the phenomena of Spiritualism can be accounted for by thought transference and by the transformation of brain force, can be believed only by those who are but little acquainted with some of these phenomena.

Professor Lombroso repeats the opinion which others before him have expressed that thought transference was in ancient times, when language was undeveloped, more general than it is to-day. For this opinion no proof, no reason is given. The probability is that the reverse of his statement is the truth. With undeveloped speech savages use a kind of sign language to supply the deficiency of words, but their communication of thought is by signs, by facial expression and motions of the body. Civilized and cultivated men quickly divine the thoughts of those with whom they associate by more subtle methods, and among them direct thought transference is probably more common than among undeveloped races.

The statement that mediums are more or less neuropathic is without force against the claim of spirit agency, Professor Lombroso as a writer on mental diseases has put forth the idea that all men and women of genius are more or less insane and that neuropathic affection is a condition of genius, such as that of Socrates, Shakespeare and Napoleon. It may be also among the conditions of mediumship, like that of Eusapia Palladino, as well as that of Boehme, Swedenborg and the Seeress of Prevorst.

A TRIANGULAR TRIBULATION.

On another page room is made for a lengthy contribution from Professor Dolbear. It is not admitted because of its merit or relevancy but purely out of respect for the exalted professional position occupied by the complainant. We confidently believe that no one who masters the literature of this controversy will hesitate to pronounce Professor Dolbear's replication a disingenuous piece of special pleading, quite unworthy of its author.

In order to save the necessity of referring to THE JOURNAL file, a brief résumé of the matter is here

given: Professor Dolbear and others of the American Psychical Society undertook experiments in independent slate-writing with an experienced adventuress going by the name of Mrs. Gillett. On December 21, 1891, at a meeting of the society in Boston, Professor Dolbear related his experiences. The results of experiments by Mrs. B. O. Flower, Rabbi Schindler and other associates were also given. A report of this meeting was published the next morning in The Globe and other Boston dailies, and also wired over the country by the Associated Press. In the February Arena Mr. B. O. Flower, its editor and the husband of one of the experimenters, and also vice-president of the society, republished The Globe's account of December 22. That Vice-President Flower, and those members of the society whose testimony was published, accepted The Globe's account as satisfactory, and that because acceptable it was incorporated into The Arena as a semi-official report is so clearly apparent that no successful denial can be made.

In THE JOURNAL of February 13, 1892, appeared the account of a sitting with Mrs. Gillett, by Dr. Hodgson, Secretary of the American Branch of the English Society for Psychical Research. In that account it was conclusively shown that Mrs. Gillett resorted to trickery. Professor Dolbear volunteered a criticism of Dr. Hodgson's report, and it was published in THE JOURNAL of March 12. Editorial comments were also made in that and other issues. The agitation among the active leaders of the American Psychical Society rose to fever heat, and it was decided that a defense of Mrs. Gillett should appear in the March number of The Arena.—As the proposed defense did not appear, it goes without saying that the editor discovered he could not make a successful plea, and wiser than Professor D., kept still. With that fatal blindness and perversity so characteristic of men of his vocation under similar circumstances, Professor Dolbear once more rushes into print. His attack on Dr. Hodgson is successfully met and repelled by that gentleman. His allusions to THE JOURNAL and its editor are so manifestly the product of wounded pride and irritation as to be hardly worthy of notice.

Professor D. dwells upon the point that his society has made no report. He asserts that The Globe's account on which we commented was a false report. He seems to have forgotten that that account was put forth as a semi-official report by an officer of his society; and, furthermore, that he never protested against the report nor its publication in The Arena, and that it never occurred to him to brand it as a false report until by so doing he could make of it the warp of a gauzy veil wherewith to hide the scene which displayed a number of learned men being bamboozled by an illiterate adventuress. Even now he does not deny the accuracy of that report, but juggles with the word pseudo where he really means unofficial. He says The Globe in its report "ignored the most important part" of what he said. How long since the unpublished part became the most important? Why if so important was it not inserted with the rest in The Arena? The fact is, its importance has only developed since Professor D. and his associates became convinced they were tricked by the California conjurer. Professor D. quotes a long passage from a stenographer's report of his remarks; but in nothing that he quotes is there anything to show that he saw any signs of trickery. On the contrary his stenographer's report shows he was profoundly impressed by Mrs. Gillett's performance. True, he indicates an "alternative conclusion" to the theory of "spiritualistic agency;" but this "alternative conclusion" is not trickery. Nothing that Professor Dolbear has said touches our general charge that he and his associates were unable to discover trickery in Mrs. Gillett's performances.

Professor Dolbear's clumsy attempt to set by the ears Dr. Hodgson and the editor of THE JOURNAL is about as funny as an elephant's waltz. The learned professor of Tufts College in attempting to follow the gentleman from Australia, who presides over the American Branch of the S. P. R., is about as successful and entertaining as he would be were he to essay the Kangaroo dance now nightly encored in theaters.

"It would be interesting," says Professor D., "to hear the opinion of the editor as to the competency of any expert who should say that he believed the whole physical phenomena business to be a fraud." We think we have interested our esteemed correspondent before today and will now gratify him with an opinion on this matter. Were his supposititious expert to say he knew the "whole physical phenomena business to be a fraud," we should at once detect a schoolmaster or theologian disguised as an expert, and we would not consider his assertion of importance enough to answer. Were he to say that "from his experience and observation he believed," etc., we should say: That is not strange. How could you believe otherwise under the circumstances. Your skepticism is natural. You have a right to demand actual demonstration under your own eyes. All that is asked of you is that you will do nothing consciously to vitiate the necessary conditions, and will have sufficient confidence in your own senses to trust what they tell you after repeated experiments, the courage of your convictions and the fairness to express them publicly.

Happily, we know our contributor to be an able physicist and a modest gentleman; otherwise we should, from his late contributions, think him a hyper-sensitive philosopher needing the professional services of an expert in psychiatry vastly more than the attentions of an initiate of psychical science. Our final word to him is: Stick to physics and eschew psychagogues.

BEAUTY sleep is sweet, refreshing sleep, and plenty of it, before daybreak says the Boston *Transcript*. Some get along well, as John Wesley and Adam Clarke, with only six hours. A few are so constituted that they enjoy good health with less than six hours. Eight hours may be considered the amount necessary for most folks, if taken when darkness is upon the earth, and is through with in time to behold the breaking in of the morning light. Ordinarily this is sufficient to erase yesterday's furrows and restore the circulation and the nerves for the day's duties which await. Sleep at no other time will keep the flesh, the blood and nerves so fresh and full of the glow of health. Not only is the night made for rest, but the sunlight is made for health. Who loses a part of the day's light, especially the forepart of the day, meets with an irreparable loss, and pallor and prostration are the natural consequences. So that to sleep at night and to be out in the daylight preserves the body and continues to it the freshness and glow of health, without which there can be no genuine beauty. Early to bed and early to rise is, therefore, founded on the true physiology of our beings.

Is it not time to call a halt on the use of the word Radical? Radical is from radix—root. A Radical is one who goes to the root of things, to the bedrock, so to speak. True Radicals are quiet, reflective, discriminating and deep thinkers. John Stuart Mill was a Radical. Charles Darwin was a Radical. Herbert Spencer is a Radical. But the popular conception of a Radical is that of one who is declamatory, unqualified in expression, ferociously denunciatory and extravagant in statement. A preacher just out of his orthodox shell, denounces the doctrine of hell-fire before an audience in which there is not one person who believes in the doctrine. He is said to be radical. Is it not about time the word rabid was substituted for Radical, and the latter word was used to indicate the thought of real thinkers? One who thinks deeply is a Radical; but according to the common use of the word Radicals are those whose talk is loud, superficial and inconsequential.

THE every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang from the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.—Longfellow.



A REPLICATION.

By PROFESSOR A. E. DOLBEAR.

It is not at all clear to me why yourself and Dr. Hodgson should be so much concerned about me and the American Psychical Society. If one-half be true that is alleged to be true in the domain which it represents there is room enough for the most patient and painstaking work for both societies, and there is no time to quarrel about any matter whatever. Nothing is gained and much may be lost by such exhibitions and they are not to my taste at all.

The chief object of my former letter was to say first, that the American Psychical Society had made no report and therefore the strictures of the editor were upon a pseudo report; and second, that the article by Dr. Hodgson on the exhibition of Mrs. Gillett was not in my judgment what the editor took it to be, namely, an exposure of the trickery. As to the first point, you say that my denial of there being a report is only technically true. Now I wish to say it is entirely true without any qualification. All that is true about the matter is that at a meeting of the society some members of the committee made statements as to what had been done. Among them, I did. When I went to the meeting I had no information that I was to be called upon for a word and I had not a line written. When called upon I briefly stated what Mrs. Gillett had done in my presence, but instead of stating or implying by anything I said that I believed that spirits had had any agency in the work, I thought I took pains to point out that such things could be done by physical agencies of various sorts, some well known and others not so well known. I not only did not commit myself but took pains not to do so, not because I have not some pretty well grounded convictions as to what is probable and what not, but because as one of an examining committee, I did not want to have so-called mediums whom I might like to have do their best in my presence feel that I had already decided them to be frauds. I should have thought that persons calling themselves experts in this field would have been the very first to recognize the propriety of such an expression in such a place. A notice of the meeting which was printed in a morning paper gave emphasis to one side of this, probably for the sake of the attention it might not otherwise get and practically ignored the most important part of what I did say, and now on the strength of a one-sided, incomplete newspaper report, which I knew nothing about until I saw it printed, I am called to judgment. It is heralded as a report of the American Psychical Society. And that, too, by men who call themselves experts in this field. I repudiate the whole thing. As for myself I have never written a line for publication and I refuse to be held to account for newspaper scraps. That what I state is true, I fortunately have at hand some evidence. A stenographer's report was taken from which I wish to quote:

"I understand and I suppose you understand how it happens that John, your servant, if you tell him to go and he goes, or if you tell him to do this and he does it, but if you speak to a chair and tell it to go and it goes without any John, without any mechanical means of moving, such a phenomenon would not be easily understood. You would think that the chair was possessed of miraculous properties or that some foreign, spiritual or some such agency as that was present to do the work. As for myself I do not think I could command a single grain of dust to move a thousandth part of an inch and have it obey me. The president has said he has seen and others have told me that they have seen phenomena like that. There are two ways in which that may be accounted for, one by medium, spiritual agencies. Of course if there are such agencies, we might expect that they could and would do it on occasions, or there is another way that it might be done, but it is not a way that I can

control or compel or use in any way at all. I spoke of the magnet a few minutes ago; how it will compel another body at a distance to move in accordance with its own motions. We know something of electricity in these days and some of the things it can do. If I were to tell you that I am a kind of electro-magnetic body, that I am electrified in certain ways all the time and that the space about me is effected in one way or another by me or by my electric or magnetic qualities, you would not disbelieve me. What I want you to see is that if I wave my arms thus or thus, or make any feint of a motion with my body the whole space within this room and external to the room is effected by that motion. That signifies that there is an energy that goes out from me and fills all the space about me. You may call it what you please, but that is the fact. I am not able to control this field about me so as to produce absolute physical effects in any measure whatever, but I can easily understand how some others might be able to do it, and if such persons have such a property which they can command in a mental way I can see how they might direct it, how it might take hold of a chair or book and bring it up as a magnet would bring up to itself a piece of iron. This is an alternative conclusion for one to accept for the time being, to the view that considers it to be due to spiritualistic agency. Those persons who have such a quality seem to be singularly ignorant of the very great importance of such a quality, not only to themselves but for mankind in general. They are not willing to be investigated, but for what reason I cannot very well imagine. If a person can do this if only once in ten times, if he can show that he can do it, in a way satisfactory to everybody who witnesses it, he has shown that mankind possesses in some of its members, a form of energy, of control, a physical relationship of such importance that it cannot be overestimated."

So much was said. If I was to publish a report—I should certainly dress it up in various rhetorical ways. I do not think anybody can in the most remote way contrive to get out of it that I am a champion of spiritualistic explanations, or that Mrs. Gillett's performances had convinced me in any degree that her work was genuine. However the only point of any importance now is that neither the committee nor myself have made any report on Mrs. Gillett's doings from which anyone has any moral right to make any comments whatever, much less diatribe of any degree.

Secondly. I tried to point out that Dr. Hodgson in his former article had not shown that the performance he saw was fraudulent. I said nothing and implied nothing as to how satisfactory to himself the so-called exposure was. The Dr. says in his last paper "His (my) idea of what proof means must be very different from mine." Just so, they are very different if there is proof in that paper that the work was done by trickery. That the fact is as I state is plain from the trouble the Doctor has been to write out a page of THE JOURNAL to show how the thing was done. If one will bear in mind that my object was not to find fault with Dr. Hodgson's paper but to show that the conclusions which the editor professed to draw from it were not warranted by the contents of the paper itself, he will see that all the interlinear comments as to anybodys incompetency as an investigator were utterly inconsequential, had nothing whatever to do with the subject and show that however expert one may be as a prestidigitator, he may need as much instruction in logic as I am supposed to need in order that I should look on while he does his tricks.

I am anxious that Dr. H. shall see that his account which is called an exposure was not an exposure in any true sense. Suppose that the Doctor was unaware of the ability of a magnet to move a piece of iron even with the thickness of a board between them, which fact I knew. He knows that a nail may be moved in various ways by touch, by a fine string easily concealed and so on. He comes to see my experiment without being at all aware of the factor employed. He expects to see the nail moved as it would be by a

string and though he watches for the string he does not see it, he sees or thinks he sees some characteristic movements of mine such as one would make if doing such a thing. The movement he sees he at once interprets as being the explanation of the movement of the nail which nevertheless would be wrong, in other words he might be able to give a good and satisfactory reason for the movement of the nail, yet it would not be the reason for the movement of the nail. His explanation would be worthless unless he actually showed such a string attached to the nail and even then the nail would need to move in certain directions and could not in all. If he does not see the application in the case of Mrs. Gillett's slate-writing why I can't help it, but I decline to accept his work as in any proper sense an exposure. He cannot object to my "science" more strongly than I object to his.

This is not to be understood as saying that his explanation of how the trick was done was not altogether the most probable, but it was not conclusive, as I understand that now. When our mutual friend, Mr. C. comes away from a materializing séance with a captured lot of masks, wigs, gauze, etc., and the turned up lights show common avoidupois when it was pretended there was a spirit, I think that to be conclusive as to trickery, but no one who lets things go on without interference can affirm there is trickery unless he assumes at the outset that there is but one way of doing things. Anybody who don't admit so much seems to me to need tutoring in the principles of conjuring.

Lastly. It is kind in the Doctor to give us references to the literature, or some of it, of the work done in this line. As for myself I am not as ignorant as he seems to imply. I was present at the very first meeting called in this country for the organization of the society of which he is secretary, when Prof. Barrett presented the matter in the rooms of the American Academy in Boston and ever since, have read everything I could find having any bearing upon the subject. There is not a single point in his whole list of qualifications stated by Dr. H. needed to pronounce judgment in favor of preternatural phenomena, that has not been familiar to me for ten years and has not been presented to my classes during that time. I have yearly reviewed for them the writings of Crookes, of Wallace of Higgins and others and tried to point out wherein all of them needed corroboration; and I have never in any place or at any time asserted even a qualified belief in the genuineness of any of them and the attempt to make it to appear that I have deserved rebuke with stronger adjectives than I care to use.

It is interesting to see how two experts like Dr. Hodgson and the editor of THE JOURNAL look upon these so-called physical manifestations. The editor says in substance if I correctly understand him that there are such; that all elements of possible trickery have been eliminated. Dr. Hodgson tells me that he has never seen any of any sort and that all who think they have seen such things he believes to have been duped. So if one might infer anything, it would be that the doctor believes the editor to be an incompetent observer and perhaps would be benefited by reading one of his reports. It would be interesting to hear the opinion of the editor as to competency of any expert who should say that he believed the whole physical phenomena business to be fraud. Perhaps some time when nothing so important as the settling of the competency of myself as a sight-seer is at hand needing treatment, he will devote a column or so to this. Underneath this whole controversy there is evidently some animus and I cannot see any reason for it except the jealousy of some members of the older society, who perhaps feel there is no reason for the existence of the newer organization, and so are doing their level best to disrupt it.

I have somewhere read the following story which to me seems apropos:

"Master, we saw one casting out devils in thy name, and we forbade him because he followeth not us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."

A REJOINDER.

BY RICHARD HODGSON, LL. D.

Professor Dolbear begins his article by saying that it is not at all clear to him why the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL and myself should be so much concerned about him and the American Psychical Society. Let me first then remind the reader of my part in this controversy. Discovering, as I believed, the fraudulent methods used by Mrs. Gillett in her slate writing performances, I sent my account to the editor of THE JOURNAL, for any use which he might think desirable. It was published in his issue of February 13th. Professor Dolbear in his article published in THE RELIGIO PHILOSOPHICAL JOURNAL of March 12th stated that there was "not a word as to the discovery of trickery in the whole thing." In the course of his article he also made a statement from which I thought it probable that many readers might infer that the American branch of the Society for Psychical Research was no longer interested in physical manifestations. In my last communication I pointed out that our society has never ceased to be interested in "physical manifestations," and I endeavored to make it still clearer that if my description of Mrs. Gillett's operations was accepted, she was unquestionably a trickster. Now believing as I do, as I have stated both in THE JOURNAL and elsewhere, that the human individual survives the change called death and that the door of communication between the dead and the living is not closed, and believing also that scientific research into Spiritualism and kindred phenomena has been greatly retarded by the fraud so largely prevalent among professional mediums,—it has seemed to me extremely important that this fraud should be stopped as much as possible. I also ventured to throw out a warning in connection with Professor Dolbear's inability to perceive that Mrs. Gillett was guilty of trickery if my report as to what I witnessed was correct. Professor Dolbear distinctly stated, with reference to my report, that the conditions might have been exactly as he says they were and there have been no trickery at all. I endeavored to make particularly clear in my reply that if the conditions were as I said they were, there was unquestionable proof of trickery. Professor Dolbear apparently attempts to evade my reply in this regard. But I intend that my reply shall not be evaded. I therefore repeat, as briefly as possible, my account of the incident which I quoted in my last communication as absolutely incompatible with the medium's innocence. I quoted from my original report that Mrs. Gillett "pretended to take one of the three pellets on the table and put it between the two slates. What she did, however, was to bring the pellet up from below the table, take one of the three pellets on the table into her hand and place the pellet which she had brought up from below the table between the slates, keeping in her hand the other pellet which she had just taken from the table." I pointed out that no more than three pellets should have been in use at all, since I wrote only three, and that Mrs. Gillett's dealings with one of the three pellets taken from the table, and with a fourth pellet which she brought up from below the table, were a sufficient proof of trickery. Now I do not propose to weary the reader by expanding this statement further. Those who are especially interested can refer to my last communication to THE JOURNAL. If Professor Dolbear wishes to justify his position, he must explain how the above-mentioned dealings of Mrs. Gillett are compatible with her innocence.

I referred to the literature of our society in relation to "physical phenomena," partly for the purpose of emphasizing the fact that we had not ceased to take interest in such phenomena,—and partly for the purpose of pointing out that we had made a special investigation as to the value of human testimony in the case of such performances as those of Mrs. Gillett. It seemed to me that Professor Dolbear and his associates could not have attributed any value to Mrs. Gillett's phenomena had they been familiar with our investigations, and also that Professor Dolbear could not have implied that our society had ceased to take an interest in physical manifestations had he been

aware of the recent articles published in our proceedings on this very subject. If Professor Dolbear himself was aware of these articles, why did he imply that our society had ceased to take interest in physical manifestations? And why, again, had he not read the special investigation of slate-writing published in Part XI of our Proceedings (1887), which he had not read when he called upon me first, and of which I loaned a copy? As to my own opinion of physical phenomena, it is true that I have not yet witnessed any which I believed to be genuine. I am far however from affirming that physical phenomena cannot occur or have not occurred. I think that there is a great deal of strong evidence for their occurrence, but I do not think that there is any strong evidence for the occurrence of genuine phenomena under conditions analogous to those of Mrs. Gillett's performances.

As for Professor Dolbear's closing remarks, I am willing to confess that I personally saw no necessity for the newer organization to which Professor Dolbear belongs, and I showed in my previous article that one of the chief reasons given by him for its desirability was without foundation. It appeared to me advisable, in the behalf of Psychical Research generally, that any additional interest that could be aroused should go to strengthen the older society. We have already found the consolidations of the former American society with the English society a decidedly advantageous change, and that this is so is partly dependent upon the concentration of our forces. I also deprecated the name of American Psychical Society which was so much like that of our own society and which I feared would lead to some confusion, in the public mind, between the two societies,—a confusion especially to be apprehended in case any endorsement might be given by this new society to fraudulent mediums. Nevertheless I gave to the chief officers of the society such assistance as I could, and no one would have rejoiced more gladly than myself had its members succeeded at once in obtaining proof of genuine physical phenomena. I warned the chief officers of the society specifically against the danger into which Professor Dolbear and his associates appear to have fallen, and I pointed out that in case of such an event it would be my duty to prevent any misapprehension, in the public mind, of our own position in the matter. I shall be heartily glad for all the genuine phenomena that Professor Dolbear and his associates can establish. The Christian story which he quotes would have more point to it did Professor Dolbear show that his committee were engaged in "casting out devils, or," in other words, establishing genuine phenomena and condemning the fraudulent mediums who have done so much to retard the progress of psychical investigation. Is it not desirable that the fraudulent practices of pseudo-mediums should be explained? And if a committee, in the competency of which many persons were disposed to place reliance, should be led astray by pseudo-mediums, is it not also desirable that their mistake should be pointed out as soon as possible, and that persons interested in psychical research should be warned against following such guidance? Was it "casting out devils" to be unable to distinguish between spurious and genuine phenomena in the case of Mrs. Gillett? Is it "casting out devils" to be unable to appreciate the evidence of trickery manifest in Mrs. Gillett's dealings with the pellets which I described?

I made no allusion to Professor Dolbear whatever in any contribution to THE JOURNAL until he attacked my report on Mrs. Gillett, and tried to show, by incomplete quotations, that there was "not a word as to the discovery of trickery in the whole thing." I showed, as I believe, that according to my report there was discovery of trickery. It remained for Professor Dolbear to point out why the circumstances which I emphasized were no proof of trickery, or to withdraw the attack which he made upon my report. In the above communication he takes neither of those positions, and apparently tries to change the issue. Finally, therefore, let me again ask,—for this is the main question at issue between Professor Dolbear and myself,—how does Professor Dolbear reconcile my description of Mrs. Gillett's fraudulent dealings with the pellets with his statement that there is "not a

word as to the discovery of trickery in the whole thing," and that "for all that he reports there is no proof of anything wrong, and the conditions might have been exactly as he says they were and there have been no trickery at all?"

OUR GHOST.

BY S. N.

The mysteries connected with the intercommunication of the so-called material world with that of the spiritual, have not been cleared up by the half century of work in this direction. All we can truly say is, that it has been demonstrated to many that man continues a sentient existence beyond the grave. While we may not know with absolute certainty that we have houses and lands, educational institutions and amusements in that related life, we do know with a tolerable degree of exactness that man carries with him his peculiarities, his anxieties, wants and troubles, and of the latter there seems, with some, no end. Things viewed from an earthly standpoint as trivial appear there to be magnified beyond all reason. Witness the haunting of houses, the disturbance of localities because of unburied bones, the extraordinary manifestations following a tragedy, the apparently eternal walk of spirits through houses centuries old. Yet as life is made up of small things, who can decide the question of their relative value to those of greater moment in the development of spirit?

The facts that have come within the observation of the writer during many years have served to deepen the impression that the elimination of the little things from the worries of life, is quite as important as that devoted to those of magnitude and will have much to do with our comfort in the world yet to be experienced.

The narrative which it is proposed to write is but another indication of the truth of these preparatory remarks, and while it has no very startling phenomena it may serve to make one leaf in the great unwritten book of psychical history which is being prepared for that science, as yet in its infancy.

In 1868 the writer concluded to change his then residence to one more centrally situated and chose a house on one of the quietest streets of Philadelphia; Spruce street at its Delaware extremity was famous in colonial times. Here and in the adjoining localities the Quaker fathers built their homes. Here the dames of the revolution lived and entertained and the roomy mansions now given over to less aristocratic purposes, indicate that life at that period was not an austere experience. Time made its changes. Business invaded all localities. One by one the streets have been remodeled until the old Philadelphian looks with dismay on the prospect that ere long not a single street will be left in the centre of the city to make a home worthy of the name.

Spruce street, however, has held to its traditions. The old families moved west as business invaded the lower portion and they have managed to keep it passably free from contaminating influences.

Here in the quiet street the family settled. The house was not an old one, but was built in the early part of the present century and bore many of the characteristics of the olden time, especially honest work in its construction and the home-like comforts, a love of which is not yet lost among the older residents. The cellar contained its vault floored with brick and enclosed near it the wine cellar, both important in the days when the ice man and refrigerators were an almost unknown factor in American civilization. The comfort of new surroundings remained unbroken for some months and the thought was foreign to us that any disquieting element could enter there.

It soon became evident that we had disturbed the domain of a perturbed spirit, for my wife began to complain of the presence of some one she could not see, but distinctly felt. The haunting was continuous and necessarily disagreeable. To the query, "Will he not talk?" the reply was, "I neither hear or see anything." This almost daily report of the spirit's presence became annoying, yet there seemed no way out of the difficulty. We came to know him as "our

ghost" and concluded as he was a quiet intruder to let him remain. This decision, however, was not carried out with satisfaction as the constant haunting, whether real or imagined, began to tell on my wife's spirits and the natural wish was not unfrequently expressed, that spirits would keep to their own side and work in their own sphere of activity.

One day the chief sufferer from this infliction came to me with the information that she had found out something in regard to the ghost. The details were as follows: While sitting in our sleeping apartment she seemed to be suddenly transferred, not to another room, but to a period when the same place was filled with different furniture and of antique style. On the same side occupied now by our bed, there stood one peculiar to former years. On this was laid a coffin and in it was the body of a man about middle life. She saw the face distinctly and described it. She was given to understand that in this room this man died and was laid out in the manner peculiar to that period. That it was his spirit that had been wandering round the house. The vision then faded away. This experience set us both to thinking and the question was asked over and over again, "What can we do to relieve this spirit?" It was more readily asked than answered as he seemed incapable of affording any clue. Our duty, however, was plain, both for his sake and the peace of all concerned.

Years before, 1852-3, we were in the habit of amusing ourselves with "tipping" tables." It was then a new phase of psychical experience and the occult had a fascination to both of us. We became, by the power manifested, quite celebrated in our visiting circles and were somewhat in demand in this direction. At the period when the ghost appeared, we had long abandoned this mode of communication, indeed had but little active interest in the phenomenal part of the subject. Now this seemed the only possible solution of our difficulty. The table was procured and sitting down it was soon violently disturbed. The spirit or the something dominating that table appeared to be in full force. We had not long to wait for an introduction; for "our ghost" announced himself as a Mr. Bowen, and that he had resided in that house many years previously. That he was at one time the owner of it. He stated that in the cellar of the house there was a box and that this box contained matter, of interest to him and which he desired removed and preserved. He requested me to go down and attend to it. On the inquiry being made: "How shall I know what you wish preserved?" The answer came, "When you get the right thing you will receive a shock on the arm." This in substance was the result of this interview.

I had noticed standing in one corner of the cellar a tea box such as our grandmothers delighted to have in the earlier days when communication with China was not so common as at present. I had frequently said to myself "I will throw that old box in the ash heap," but somehow it was never troubled. My mind naturally went to this as the one desired. The spirit called himself Bowen. Now I remembered in looking over my papers that a person by that name had at one time owned the house. It made no impression then, but I feared in some intangible way my mind had acted at the table and brought forth this man as the individual. I knew nothing of the contents of the box and mentally repudiated the idea that it could contain anything of value. Mr. Bowen had not lived in the house for at least thirty years and it seemed improbable that a tea chest could have remained there through all the periods of occupation by various owners. This reasoning must account for my repugnance to making an investigation. It was put off from day to day until several months had elapsed. The hauntings had measurably ceased, and that created a feeling of indifference. It was however impossible to forget it and the impression grew that that chest must be examined. With feelings quite mixed but in which that of loss of self respect seemed most prominent, I started one day for the cellar determined to solve the problem and settle the fate of the tea box. It was drawn from its corner and the lid removed. Instead of trash, as anticipated, my gaze fell upon closely packed bundles of papers neatly tied,

and properly marked. This aroused interest at once and drawing a stool I was soon deeply immersed in the daily history of a plantation or estate situated in the island of Jamaica. These were mainly business reports dated near the close of the last century; many, as I scanned them rapidly, contained interesting details. They would have delighted the heart of a Hawthorne. The condition of the slaves was minutely detailed, and Jim, Sam, Tom and the young of the estate each had a history which was told doubtless to the satisfaction of the then distant owner. I was, for the time, carried back to the period and forgot the object of the visit and indeed lost sight of the owner who probably was superintending the examination.

Bundle after bundle was thus gone over until the box was half emptied of its contents. Most of the papers were discolored by age, but otherwise perfect in condition, not even a trace of mold being present. The hand was passed in to grasp the next bundle, when I felt a shock similar to that produced by the electrical current, but confined to a united area. This brought vividly to memory the statement of the table, "You will know when you reach the right package by a shock in your arm." I had the shock certainly and I brought the package to the surface with an indescribable feeling of satisfaction.

The first view was not encouraging. The cover of the contents was an old and not over clean newspaper scrap. I curiously examined this from the outside but could not get any clue to its age. The paper was removed and a series of notes known as "Continental money" was before me. This, then, was the cause of "our ghost's" trouble. The search was continued and in the lowest paper was a will executed now over one hundred years ago. These were all carefully removed for future examination. *

The paper money was of course the center of interest and, as many may not be familiar with the currency of that period, the list is subjoined. The amount, where issued, and date are given. Some, it will be observed, are duplicated, but in other respects the collection is a representative one. †

The nominal value, including the notes, in dollars, amounts to about \$7,500.

In order to demonstrate that the spirit who presented himself was Mr. Bowen, it became necessary that the papers found in the box should give the name. The examination was subsequently made and the result is appended. Several of the papers proved this, but it will, perhaps, be sufficient to take from one a few random extracts. This is from a paper headed as follows:

"Dr.—Bowen Hill Estate in acc't with Thomas Howell, guardian and trustee of the late John Bowen,—Cr.

Dr. 1795—To Mrs. Bowen's annuity..... £200
Dr. 1796—To Mrs. Bowen's annuity..... 300
Dr. 1798—To J. Bowen's bond to Brown, etc.... 210
Cr. 1795—By Mrs. Bowen, pair of old horses.... 51 1

This will be sufficient, doubtless, to satisfy the reader, as it did the writer, that no mistake had been made in identity. The spirit of the table was unquestionably the original owner of the box. As the proprietor of the Bowen Hill estate, Jamaica, was deceased in 1795, the Bowen of our narrative must have been a direct descendant.

We lived in the old Spruce street home many years after this experience, but "our ghost" never troubled us. The box disappeared from the place it had rested for thirty years and the long watch of the spirit was over.

The house yet remains but the writer is no longer in it. The old street still exhibits the evidence of a

* These notes were wrapped, as before stated, in a dingy paper torn from a newspaper called —Freeman's Journal;—balance of name was obliterated. At the head of one of the columns stands the date, "Tuesday morning, 1 18," the second figure having failed to impress the paper. It is intended for 1818, as the character of the advertisements show. The scrap of paper has much to interest, but not strictly pertinent to this narrative. It is very probable that the notes were enclosed in this about that period, but there is now no evidence as to the time of the death of the owner. S. N.

† The list given by B. S. N., the publication of which is not deemed necessary, includes amounts from three pounds to three pence, with dates of issue of the notes from 1771 to 1777, in Pennsylvania, New Jersey, Delaware and Maryland.

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past history upon which the true Philadelphian loves to look, but "our ghost," we trust, has long since advanced beyond its precincts to brighter and happier realms in the life eternal.

HOW TRUE IS THE BIBLE?

BY W. WHITWORTH.

Says the Reverend Dr. Burrell: "To say that the Bible contains truth means nothing at all. It still remains to determine whether it contains it in paying quantities or not."

Verily, that is the whole pith of the question, and the higher critics are to be commended for their courage and good sense in bringing the very widest knowledge to bear on the vital problem which is true and which is not true. They have shaken off the blind, unquestioning "faith in the fathers," the nightmare lethargy that is content with the dogmatic say-so of creed-makers and confession-of-faith fabricators, continually compelled to tinker and patch over the ancient theology set down. The Bible contains the sublime truth that God is love. Is that nothing because the absurd story of Jonah in the whale's belly is a childish myth? To say that truths contained in the Bible "mean nothing at all," because the great heap of impossibilities, errors, absurdities and absolute contradictions to be found therein are not swallowed without question, is to talk foolishly.

Ah, but, Mr. Burrell continues, "it follows that the Bible is partly false. This being so, how is the average reader to distinguish?" By use of the reason God has given for the purpose. By comparison with the known properties of truth, by the logic of accepted rules of correct criticism, by the faculties of the mind that can alone sift the pure gold of truth from dross. Saying, "as well invite children to table where food in certain portions, contains poison," is a weak beginning the question. God put his ignorant children on this earth amid a vast amount and variety of poisons diffused through the animal, vegetable and mineral kingdoms, and left them to find the poisons out by their own unaided efforts. And they learned to discard these poisons, as they are now learning to discard the poisonous errors in the scriptures. Still more weak, after condemning the learned scholars and divines of the higher criticisms for applying their great knowledge to the task of sifting error from truth, Mr. Burrell asks: "Would it not be wise to have an advisory board of such as deem themselves competent?" By no means. The whole trouble in dispute comes from that very thing. There have been altogether too many self-appointed advisory boards, made up of theological creed-makers, holding themselves competent to say just what God said, what he meant, and what his purposes are. When it comes to that sort of business, why not ask the great body of the people to put their intelligence into some darkened corner, and let advisory boards do their religious thinking? And, pray, why are not the learned men who have entered the field of higher criticism as competent an advisory board as could possibly be arranged? "Ah, but, the errors are only in non-essentials," quoting from those who do not believe the Bible is inerrant and infallible. "Who knows that? Who presumes to determine it?" the reverend gentleman demands. You do, sir. You presume to assert that there are no errors; that the Bible is the Word of God, and because there are those as competent to judge as yourself who do not believe that every word in the Bible was "written by holy men who wrote as they were moved by the Holy Ghost," you give the sneer that the "only safe plan is to adopt the suggestion of making the church a coördinate source of authority in spiritual things, to put all false and dangerous things into the Index Expurgatorius. That that would settle it." Yes, and settle it rightly. Falsity, whether in the Bible or elsewhere, should be rigidly expurgated, even if it topples over all the fathers that ever lived.

"No Biblical critic nor all Biblical critics altogether can regulate the run-ways of error when once the sluices are thrown open."

It is not desirable to regulate. Error should be

rooted out by any sort of run-way, and sluices thrown wide open to their fullest extent to attain that righteous purpose.

Presenting the postulate that "God never breathed a lie," this flimsy argument is offered to prove that the Bible is inerrant and infallible. "The word inspired suggests the breath of God. I go to a window on a frosty morning and breathe upon the pane, leaving a picture of clouds, snow capped mountains and armies with diamond-pointed spears. In like manner God breathed on the original parchment of scriptures, and everything that appeared there was truth."

Was ever such a bold assertion without a shadow of proof to rest on put forth to intelligent people? It is really too absurd for patient discussion. Who was there to see the breathing done? Certainly there is no internal evidence of it in the book itself, for in the fundamentals given for life-conduct to God's chosen people in the early days of Moses and the prophets, it was established by the "thus saith the Lord," that there was to be an eye for an eye, stonings to death for slight infractions of Sabbath observance, and killing and plundering of every surrounding people, even to the infamous barbarity of slaying old men grey with age, and babes at the mother's breast, while thousands of years later, in accordance with the same infallible scriptures, Jesus of Nazareth appeared with divine authority to say, "Not so; I give to you a new commandment, that ye love one another; that ye love your enemies, and do good to them that despitefully use you." Surely there is a mistake here. If God breathed the ever-living infallible truth on the original parchment, he would insure its inerrant accuracy for all time, and not leave it for one set of men to assert that "immersion" is essential to salvation, while another equally authoritative sets it forth that sprinkling will do; not leave such loose loopholes for error that a self-appointed theological convocation should have power to shock and terrify millions of men and women by the fiendish blasphemy, that God ordained infants to damnation, to a pit of eternal torment, and then another set of like presumptuous interpreters of God's will, give flat denial to the first mandate by the dictum that innocent children have a chance for heaven!

Can anything cap the presumption and arrogance of these men, who dub themselves the called of God. Will they never learn that the darkness of the middle ages is being swept away; that the soul-crushing specter priestcraft has woven for the enslavement of mankind,—that the Bible, just as they interpret it, is the infallible word of God, to be blindly believed in without doubt or cavil,—is rent asunder, and can never be patched into belief again?

LETTER FROM RUSSIA.

NO. II.

By —

The Russian mass as my first letter hinted at, differs widely from the Catholic mass. Before proceeding to a brief description of it, we will explain the principal points on which the Russian or Greek orthodox church and the Roman Catholic church disagree. The doctrine of transubstantiation—or veritable presence of the body and blood of Christ in the bread and wine—is professed by the Russian church. The Catholic priest alone takes bread and wine, the other members of the faith receiving the consecrated water only. In the Greek church, and here is a point in which it resembles the Protestant churches, both bread and wine are administered to the people. In the Catholic church children are communicants at the age of twelve years for the first time, in the Greek church a babe in arms even is admitted to communion—and at seven years of age, a child must confess before communion.

The Russian creed slightly differs from the Roman Catholic creed, the principal point of disagreement being in the origin of the Holy Ghost. The Catholics say: *qui en Pater Filioque procedit.* In this Catholic and Protestant churches agree, according to the fifth article of the creed of the church of England, which says: "The Holy Ghost, proceeding from the Father and the Son,"

etc. The Russian creed says: "proceeding from the Father," only, and the catechism explains that this shows the difference between God and the Holy Ghost who proceeds from, and God the Son, who is born of, God the Father.

The Catholic priest takes the vow of chastity—the Russian priest must be married to be ordained. If he marries a second time he must leave the order of priesthood. "be shaved," as we say, for contrary to the practice of the Catholic pater, the Russian priest never cuts his hair or beard. I will not enter into other minor details.

The Russian mass is divided into three parts. The first called proscomedia or "bringing" is so named because the priest prepares or brings the bread and wine for the sacrament. The Russian bread for consecration has the form of an English loaf, but is not larger than an apple; such a miniature loaf is called a prosphir. The priest takes five of these loaves; with an instrument called the lance, and in form much resembling that weapon, he cuts a portion of the first loaf and places it in the centre of the discos or plate—this piece is called the agnetz or lamb. He then pours into the cup or potir, wine mixed with water. From the second loaf he cuts a portion in remembrance of the Virgin and places it on the right of the lamb. From the third loaf are cut nine pieces which are placed on the left of the lamb. These nine pieces are in remembrance of the nine orders of saints and angels. From the fourth loaf are cut one piece for the Emperor, another for the Holy Synod, another for the patriarchs and a larger or smaller number for all living Christians. From the fifth loaf are cut pieces in remembrance of the dead, or as the Slavonic says, the sleeping Christians. The pieces of the fourth and fifth loaf are placed under the lamb then cup and discos are covered with rich pieces of embroidered silk. Having thus prepared everything for communion, during which are chanted appropriated prayers, the second portion of mass is begun. The middle doors are then thrown open. This second portion, called the mass of the "called-unto," is named from the law that allows non-Christians as well as Christians to assist at it. The priest begins it by chanting the great litany in which are offered prayers for all men, and prayers for both heavenly and earthly welfare. After several chants in honor of the Trinity, the priest brings from behind the Ikonostase, the New Testament. He is preceded by the deacon carrying a lighted taper, symbol of John the Baptist preceding Christ. This first entry of the priest is called the smaller entry. The Bible is placed on the altar; the lessons from the New Testament are then read, and afterward begins the second litany, for the welfare of all living Christians, for the repose of the dead and for the reunion to the church of those who being non-Christians, are called upon to join it. This part of the service is comprehensible when we consider the great number who are yet unbaptized in Russia. The priest then says: "Those who are called upon leave the church." The third part of the mass, or liturgy of the faithful then begins. The priest brings forth the cup and discos to place them on the altar. This second entry is called The Great Entry. Here are chanted some very beautiful prayers. Then begins the third litany, asking for the heavenly welfare of all. The creed is then chanted and the priest proceeds to bless the bread and wine. During this ceremony the big bell is tolled. After several prayers for the welfare of living and dead, the priest communes and then brings forth the cup in which he has also placed the bread. The sacrament is administered with a species of spoon, the priest putting in your mouth both bread and wine together, the communicant standing and the diakon holding under the chin a silk cloth with which he wipes the mouth of the communicant. This cloth, when too much soiled is burnt. After various thanksgivings, the priest blesses the people with the cross which every one comes and kisses.

Donned in their best costumes in which red predominates, men and women stand on separate sides of the church, and the different ceremonies are accompanied apparently with a great deal of devotion. The

genuflections, the touching of the floor with the forehead, the signs of the cross are devoutly gone through, but this devotion is unfortunately composed more of superstitious awe than of anything else. The Slavonic, when chanted becomes mere Greek to the simple minded moujik. He only knows that the priest is praying to "the good Lord," but he cannot enter into the spirit of the prayer. He only knows that he has to bow his forehead to the ground when he sees the cup which he is taught contains the true presence of Christ: but he approaches that cup with fear and trembling, for he knows not but some fearful spell is contained in its golden depths. Perchance, he has not confessed all his sins, and then divine vengeance will follow him; lightning shall burn his house, death, thin the ranks of those he loves, disease smite the audacious sinner who has dared to approach that holy cup with an unconfessed sin.

The moujik never forgets to sign himself with the holy sign, standing before the ikous that hang in a prominent corner of his "isba," or log-house; on rising in the morning, before and after eating, on laying down to rest, will he say his prayers, for I must add, though the religious awe of the peasant is greatly mingled with superstition, yet the childlike faith he has in an Almighty God who sends his angels to guard him, is so strong, so deeply rooted in his heart and mind, that that faith becomes the great tie which binds all Russians together, and all Russians to the Czar, the head of the church. Russia is ruled and held together by its religion.

Religion—art thou long destined to be the war-cry of Europe. In truth, Christ said he came not to bring peace, but the sword, for after two thousand years, how many thousands of men are there who are ready to murder one another for religion's sake, and how many rulers have not profited by that word, to stay, tottering thrones, or hold an iron sway over millions of human beings! We have only to glance at the history of the middle ages for examples. But let us not dwell any longer on such thoughts. Each country, each race, must go through dark days to get to the light, and Russia will outlive old Europe, for Russia is yet young and strong.

(TO BE CONTINUED.)

AMERICAN WOMEN WITH TITLED HUSBANDS.

Mrs Lucy H. Hooper writes from Paris: The unmarried woman of wealth in the United States enjoys probably the most enviable lot that falls to the share of any female on the face of the earth. She can go where she likes and do as she pleases. She can buy either pictures or precious stones according to her tastes. But the moment she consents to permit a European aristocrat, as greedy for money as a starving wolf is for mutton, to assume authoritative sway over her fortune and her actions she becomes one of the "dumb driven cattle" of loveless marriage. Apart from personal brutality, which is a far more common cause of complaint against the titled spouses of American wives than is altogether comprehended, there are two great sources of unhappiness always lying in wait to destroy the peace of such unions. These dangerous elements are the gaming table and the demi-monde. High play at the clubs or at Monte Carlo forms the recognized diversion of society men in Europe. The sums staked and lost often in a single evening are of startling proportions. Ten thousand dollars is looked upon as a mere trifle to squander at roulette or baccarat. I had often heard it stated as a fact that American men are looked upon as parsimonious and timid players in the club life of Paris. "They want to stop when they have lost some \$2,000 or \$3,000," was the remark of a French society man on this question, "while we, on the contrary, consider that we have at that point only just begun." As to the women of the demi-monde, the hold that certain sirens of this class have over the minds and hearts of their admirers is a well recognized element of danger in European marriages. I have known of at least one instance in which, on the union of a rich American woman to a French nobleman, a stipulation was inserted in the marriage contract for the payment of an annual income to the bridegroom's former mistress from the fortune brought him by his bride.

AMONG martyrs to religious intolerance *Revue Spirite* reckons Aeschylus and Euripides, Protagoras and Prodicus.



NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it makes
To keep the home together,
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the Heavenly Father
For that sweetest gift—a mother's love;
Nobody can—but mother.

—FROM THE FIRESIDE.

The faculty of Yale university announced recently that at the beginning of the next academical year women will be admitted to the post-graduate courses of the university, and will receive the degree of doctor of philosophy. This action is taken by the philosophical faculty of Yale with the sanction of the corporation in accordance with the report of a special committee appointed last year for the purpose of adopting a plan for extending the post-graduate and more strictly university work in the institution. The two leading features which will be put into operation next autumn are the following: Twenty scholarships of \$100 each, or enough to pay tuition, and five fellowships of \$400 each, created from the income of university funds. These scholarships and fellowships are open to graduates of all colleges. The other feature—that of granting admission to the graduate course without distinction of sex, is believed to be one of the most important movements as yet made in this country for the highest education of women. It is not the design to establish an annex or other rival of the colleges already existing for women, but to receive the graduates of these colleges and give them as good opportunities for the most advanced research and education as can be found in Europe. The probable influence of this movement (in which Yale is thus the first of the great universities of this country to take part) upon the preparation of women for the work of teaching is obvious. While the ~~they~~ needed for the new plans at the university is not directly derived from the Fayerweather fund, it is doubtful whether they could have been adopted but for the income from that source. The vote in the faculty on the question of admitting women was almost unanimous. One motive that prompted the change was that Yale, in her faculty's opinion, will now be able to supplement the courses at the women's colleges while not competing with them in their undergraduate departments, as the annexes of the various universities now do. Other measures for increasing greatly the number of scholarships and fellowships open to all graduates, for strengthening Yale's hold upon the smaller western colleges, and for increasing its means for the higher professional education of teachers are in progress. It is understood that a pamphlet announcing details and giving a full list of courses to be opened next year may be expected in April. Yale's example will unquestionably be followed by Harvard, Princeton, Columbia, Dartmouth and other leading educational institutions. The opening of Yale's doors is therefore the opening of a new era of education to womankind.

It is gratifying to know that the share of the work for this World's Fair entrusted to woman's hands assumes, when compared with previous ones, far greater relative proportions. Since nothing unites so easily as working for the same cause, the next twenty months will probably bring the women of the world into closer relationship than has been attained in all the weary preceding centuries. Last December

personal letters were addressed by the president of the woman's board to the women sovereigns of Europe and to the wife of the president of France. They requested the appointment of a committee of women of each country to co-operate with the American woman's board. France and the British Isles, Austria, Italy, Sweden and Holland have responded to the appeal and among the women of these and other countries the enthusiasm is communicated from rank to rank. The women of Bohemia desire a separate exhibit from the general Austrian display. While the board of lady managers has awakened such interest among the women of other countries it has worked with still more indefatigable diligence at home. Such efforts are sure to be crowned with success. As the time approaches the work will go forward with accelerated speed and undoubtedly her share in the Columbian exposition will prove "one of the most illustrious incidents" in woman's history.

SOUL QUESTIONINGS.

[The following improvised lines formed the closing portion of a lecture by Mrs. E. L. Watson, at Irving Hall, San Francisco, February 21st, 1892.]

"Where is God?" proud Reason cries;
"Ev'rywhere!" the Soul replies.
He is near and He is far,
Throned in atom, sun and star:
Infinite Intelligence
Manifest through things of sense,
Felt in ev'ry breath we draw,
Seen in universal law,
Heard in music of the spheres
And the silent march of years;
Loved in justice, virtue, truth,
Free from any shade of ruth,
Found in Nature's perfect plan,
Served when man serves fellow man!

Where is Heaven? that fair goal
Of the ever striving Soul?
By what path may we ascend
To the joys that never end?
When shall cease this eager quest
After peace and perfect rest?
Soul! in thee that pure estate
Is enshrined, secure as fate;
Its white light locked in thy breast;
Love the power at whose behest
Barriers melt, walls give way,
Night departs and dawns the day!
Love keeps bright our hearth-stone fires,
Changes lust to pure desires,
Disarms hate and ends all strife,
Defies Death, transfigures Life!
Nobly borne, our griefs e'en bring
Sweetest joys, as gentle Spring
Brightest blooms from winter's snow,—
Thro' toil and strain we stronger grow.
Work, not idleness, brings rest,
Blest are we when we have blest.

What is Death? that fearful change
Making dearest faces strange;
Life's shadow, love's wildest woe
Ever our relentless foe,
Blighting all things by its breath,
Is God good while Death is Death?
Doubting one, lift up thine eyes!
Death is but a glad surprise
Waking us from troubled dreams
To a cloudless morning's beams!
Seeming death is higher birth.
Cradled here by Mother Earth,
We learn Nature's nurs'ry rhymes
Till grown ripe for grander chimes
That from Spirit's starry keys
Sing of life's eternities.
Here our teachers, Toil and Pain,
Want and weal, make problems plain;
Here in forms of matter dressed
Truths of spirit are expressed;
Here through hope, love and regret
Do we learn life's alphabet;—
Then doth come Death's snowy kiss,
Hushing hearts to quiet bliss,
Like the sleep of chrysalis
E'er unfurled the shining wing;—
Then with sudden, joyous spring
Up our quickened powers soar
Faint and Weary nevermore!

Deep on deep and height on height
Opens to th' wond'ring sight;
Dear ones whom we thought had died,
Safe and smiling, glorified!
Something still for us to do,
Wisdom's ways free to pursue,
Still ahead some shining goal,
But God and Heaven in th' Soul!

SPIRITUALISM IN A BELGIAN SET-TLEMENT--WISCONSIN.

TO THE EDITOR: The towns of Green Bay in Brown county, Red river and Lincoln in Kewaunee, and Gardner, Brussels and Union, in Door are settled mostly by Belgians. Any person who is conversant with the history of Belgium, knows only too well that the Roman Catholic religion prevails in that country, and that priest craft holds full sway over the management of its governmental affairs, or at least it did, at the time the first Belgian emigrant came over and settled in the above mentioned counties of this State, about the year 1850.

It was not long after the first Belgian emigrants had settled here, before some of the petticoated bachelors of Romanism appeared also; for in this liberal country the settler's native creed must be looked after or he would turn over to the hated Protestants. Up to the year 1875 I do not believe that a single person in the Belgian settlement had never heard anything about Spiritualism. About that time a family by the name of Gennin consisting of man and wife and a grown-up daughter, came over from Brussels, Belgium, and located at Little Sturgeon, Door county; by them their countrymen were first informed that communication could be held with the departed; Mrs. Gennin and her daughter were mediums. A few of the neighbors soon held meetings with the ladies, but nothing of a very convincing nature was ever received and the meetings were soon abandoned.

About the year 1876 the wife of Mr. J. B. Evraets a hotel and saloon-keeper in the city of Green Bay was taken very sick, and after consulting the best medical authority the city afforded at the time, without receiving any help, it was thought that she must die, when some of Mr. Evraets friends called on him and advised him to call on a man by the name of A. W. Williams who lived at De Pere, Brown county, Wisconsin, who called himself a Spiritualist and who, it was said, had the gift of curing disease by the laying on of hands, such as is mentioned by Paul to the Corinthians (1 Cor., Chap. XII). Mr. Evraets being a devout Catholic, hesitated very much before calling on such a man, fearing that he might be linked with the devil in some way or other, and that it would be an impious thing for a good Catholic to employ or have anything to do with such a man. However as Mrs. Evraets was every day growing worse, Mr. Evraets had to decide one way or the other. Was he to let his wife die and listen to the majority of his friends who were trying to dissuade him from calling on Mr. Williams, or would he listen to the advice of his more liberal friends who were no doubt more enlightened on the subject than the others? At last the latter prevailed but not before Mr. E. had also consulted the priest on the subject. This priest whom we will suppose was a little more liberal than the majority of priests generally are, said to Mr. E. "Seeing that the doctors say there is no cure for your wife, you might call on this Williams; if he don't do her any good he certainly will do her no harm." This decided Mr. Evraets to call on Mr. Williams at once. After Mr. E. had stated the object of his visit Mr. Williams went into a trance, and while in this state gave a correct diagnosis of Mrs. E.'s disease and said that he could cure her, but that it would take a long time to do so. Mr. E. went home well pleased with what he had seen and heard from Mr. Williams. He soon took his wife to De Pere at Mr. Williams residence, and in the course of time she was cured and made as well as she had ever been previous to her disease, and this without ever taking a single drop of medicine or drugs of any kind.

All this set Mr. Evraets and some of his neighbors to thinking; and upon questioning Mr. Williams on the subject of Spiritualism they obtained more knowledge upon the subject, and some very convincing proofs that spirits could return to earth and communicate with us. Mr. W. told them that mediumism was a gift of God and that all human beings had gifts of some kind, referring them to the above mentioned chapter in the Bible. He told Mr. E. that he would be a medium;

that he must assemble with some of his friends of good moral habits, and sit for manifestations; that he would soon learn more upon the subject of Spiritualism than he could make him understand. Mr. Evraets at the time could not speak or understand very much of the English language, and Mr. Williams could not speak French. They followed his instructions as nearly as they had understood them, and were soon rewarded by receiving proofs beyond doubt that spirits can communicate with man.

Mr. Williams' prophecy in regard to Mr. Evraets becoming a medium proved to be true. At the end of five days from the time they had held their first meeting, Mr. Evraets was completely developed as a first-class medium. Many went to hear him speak, when under the control of the spirits, and all who heard him were astonished at his eloquence and the beautiful things which he said about the future lives of all those who lived within the bounds of our Creator's laws. In his sermons he attacked and demolished the creed of the so-called Christians, proving that they entertained very erroneous ideas of God's love and goodness. He gave tests to many unbelievers, proving to them that man still exists after passing away from earth. The question was often put to him, when under spirit control whether we may consider Spiritualism as a religion? His answer was always in the affirmative, that Spiritualism was a religion, and the only one through which God spoke to his children on earth. Christ was the greatest medium that ever came on earth. God spoke through him to his children, and they soon established what they termed the church of Christ, and although they are far from following in the steps of Christ, they call themselves Christians. Men build churches and call them houses of God, but might be more appropriately called, as our brother Christ once said, "dens of thieves."

Mr. Evraets' lectures caused quite a commotion among his friends and acquaintances, they never having heard such sound logic, such common-sense discourses, and such eloquence from any of their most learned priests or even bishops, and that by a man of very limited learning. The clergy who had paid but little attention to what the people said about Mr. E. speaking by the spirits, as they termed it, soon began to think a little more seriously about the matter, when they saw that some of their fold failed to appear at church regularly every Sunday as they were wont to do. They then took the trouble to call on the delinquents and administer severe reprimands to them for going to listen to such things, declaring that they were the work of the devil, etc.

And one of these holy fathers went so far as to say, while preaching to a large audience, "what a pity the holy inquisition no longer exists; such heretics I would have burned at the stake." The same party wrote and published in one of the local papers, issued in Green Bay, defamatory articles against Spiritualism and all mediums, but his articles were replied to most effectually by Judge Kyes, and he soon stopped his disparaging nonsense against Spiritualism.

In spite of all they could do to prevent the growth and spread of Spiritualism in the Belgian towns aforementioned, it slowly, but surely made progress. There are now about twenty families that belong to the society in the city of Green Bay. They own a substantial edifice in which to hold their meetings, with a seating capacity for about three hundred. They meet every Sunday at ten a. m., to listen to the inspirational discourses of Mr. J. B. Evraets and Mrs. Fanny Schrava. At Walhain town of Luxemburg, Kewaunee county, ten or twelve families belong to the society. Their meetings are held every Sunday at ten a. m., to listen to the discourses of their mediums Mr. Francois Jacques, Mr. Joseph Lacourt and Mrs. Jennie Fonshon. In the town of Gardner, Door county, twenty-five families belong to the organization. They meet every Sunday at ten a. m., alternately at the farm residence of Mr. J. B. Dalemont and Nicholas Lebert. Their medium at present, Mr. Alexis Dwarézgers, is a young man twenty-one years of age, barely able to read and write. Yet when under control of his spirits guide, one not conversant with Spiritualism who should hear him speak, would pronounce him a graduate of one of the best colleges in the land. Miss Leontine Neven a young lady about twenty-five years of age who has the gift of clairvoyance, attends the meeting every Sunday, and often gives remarkable tests of the presence of spirits. There are also several other mediums who are not yet

thoroughly developed, and do not speak in public.

In the town of Brussels the society seems to be somewhat disorganized at present. Several of the leading members, including their medium, having removed to some other part of the State. The remaining members occasionally attend the meeting in the town of Gardner, to listen to the discourses of the mediums. In order to be admitted as a member of any of the above organizations, one must make a general reformation of all his bad habits, such as swearing or taking the name of God in vain. The use of intoxicating liquors is absolutely forbidden. Those who have made the use of the same after having joined the society were no longer permitted to attend any of our private séances. The use of tobacco is also forbidden especially by married men and young boys. Dancing is prohibited also; the attendance at public balls by any member is sufficient cause to be excluded from the society. Some shrink from joining our society because our rules are too severe. But we rather see a small Spiritualist society composed of men and women who lead exemplary lives than a larger one, mostly formed of persons of vicious habits.

Our séances are of two kinds, public and private. Séances conducted by a medium who is not yet thoroughly developed, are not open to the public but for Spiritualists only. And also those séances at which a new born child receives its name from the spirits, no one but known Spiritualists are admitted. In every other case all séances are open to the public, and admission is always free. The parents do not choose the name for their own child, but its name is given it by the spirits. The latter séances are always conducted by the medium, J. B. Everts, and are always very instructive and interesting. We think that Spiritualism or the Church of the Spirit as it is sometimes called, is established on a sound footing; that it will take more wind than priestcraft has at its command to blow it off its foundation. The greatest drawback to the growth of the society in the town of Gardner, at present, is the want of a suitable building in which to hold their séances and meetings, their present quarters being much too small to hold even all the members when they all attend. Consequently we cannot invite many of our friends, non-Spiritualists, to attend at our séances even when they manifest a desire to do so. The society saw the necessity of having a building of suitable dimension long ago, but the want of funds at their disposal prevented them from building such a place. If it is possible we intend to put up a suitable building next summer. But it may not be possible, for the greatest part of the members are poor farmers.

About nine-tenths of the Belgian immigrants came over from their native country poor, and settled here in a howling wilderness. To clear away the forest trees and transform the wilderness into cultivated fields, required years of hard labor. Yet our hardy men and women were equal to the undertaking; many of them to-day are the owners of fine farms, and homes. But some of those who came here ten or fifteen years ago are still struggling hard to make both ends meet. Several of the latter class belong to the Spiritualist society here; therefore they cannot contribute much towards the building fund, and owing to the general failure of crops in this region for the last three or four years, those members of the society who are better situated, and who intended to contribute liberally towards the fund, are now unable to do as well as they intended.

Therefore, as corresponding secretary of this organization, I have been asked to inform our brother Spiritualists throughout the country of our situation, asking all those who can do so without inconvenience, to contribute a little towards our building fund, thereby enable us to put up a structure, worthy the name, "Church of the Spirits," and thereby advancing the cause of Spiritualism. As soon as we shall have a suitable building completed, it is our intention to occasionally secure the services of a good English speaking medium, for the benefit of our friends, who do not understand French, and who seem to have a deep interest in Spiritualism, but who have not yet heard a medium speaking their own language. And at the same time to let those who doubt, know that there are Spiritualists and mediums among their own nationality. Also to inform the petticoated minions of Romanism, that there are others besides *non compos mentis* Belgians, who believe in Spiritualism, and that Spiritualism is a power that has come to stay.

JAS. G. DALEMONT.

LITTLE STURGEON, WIS.



THE ALUMINUM AIR SHIP IS COMING.

TO THE EDITOR: The air ship is in the throes of parturition. Its early coming is avouched by the eagerness of capital in both hemispheres to attend and do the honors at the accouchement. Science has long been expectant and is yielding its profound depths to be fathomed by day and by night for the solution of the problem. It must come in the progressive order of nature. Now that we are passing the threshold of discovery in the processes for cheaply making aluminum we hail the event as auspicious for renewed effort. It is a singular coincidence that up to this time the genius of man has failed to give either a successful air ship or cheap aluminum. Henceforth the latter is vouch-saved with which the air ship looms up as a necessary corollary. The practical air ship that comes to stay will doubtless be cigar shaped, built of aluminum, the periphery stayed from a central core by numerous bolts and when ready the air exhausted. Electric motors will propel and guide it as well as raise and lower it by exhausting or injecting air. The air ship will absorb rapid transit business, the mail and express, and work wonderful moral and material results by the radical departure from man's accustomed ways. The genius "homo," however, has been prompt to advance and occupy and will find the air ship the safest, the cheapest and most pleasant mode of travel. Distance will be comparatively annihilated, north and south pole topography will be better known than that of Long Branch. Africa's vast store house will be opened wide and aligned to the status of the highest civilization. In short, geography, geology, metallurgy, meteorology and kindred sciences will be vastly enriched. The moral and social fabric of the earth will speedily undergo momentous ameliorating changes. The advent of aerial transit will herald to the world the irrevocable summons to disband their armies, vacate their forts and arsenals and turn their man-of-war ships into merchantmen since they can no longer find the foe by land or sea, but must look skyward whence comes, if at all, the center shot death dealing bomb from the air ship to which there can be no response. A vast army would be paralyzed by a dozen men with bombs in the smallest airship to leisurely drop them in their midst and so would be the fate of the great cities and capitals. Hence the stern logic of the situation will, willing or unwilling, force a universal and perpetual peace. The disbanded soldier and the military and naval element will be welcomed with remunerative employment in the new mines, foundries, laboratories and shops to delve and forge the old clay hill into aluminum, for the building of aerial conservators of the peace and almoners of the world at large. Such an innovation on the environment of man must produce jar and disastrous results to certain staple industries; the railway interest would inevitably suffer, bereft of one-half or more of its passenger, express and mail business; many railway stocks will languish. The Goulds and Vanderbilts will then have reached their zenith.

The coming air ships will be so cheapened in time that vast numbers of them will be owned by the frugal merchant and industrious farmer, who as summer approaches and nothing to do will hie away not to Cape May, but to Greenland's icy mountains. Here again we see innovation. Our famous summer resorts will succumb to the untoward march of events. Many a strident summer aeronaut will not stop short of the North Pole to bathe in its lambent air or lave in its pellucid waters. From a sanitary standpoint coupled with the prone impulse to be *outre* in our summer tours, doubtless many will build costly villas in polar regions where the assembled multitude will embrace all nationalities. Hence this pleasant vis-a-vis with all the world at the poles north or south will naturally wear off our angularities, harmonize, and beget a universal fraternal spirit.

The air ship with cheap aluminum will mark the closing years of the 19th century with the most stupendous events in all the history of the world. An ever memorable epoch. Only think! Among other notable things the bulwarks and props to royalty

reaching back to prehistoric man, will quietly be removed, and popular government substituted through the mild influence of the new force that rules invincible without conflict. The avant courier of that superior intelligence and fraternity that is evolving and will unite all the races and nationalities of man into one homogeneous brotherhood.

W. R. RIGHTOR.

HELENA, ARK.

PHENOMENA.

TO THE EDITOR: A singular occurrence having taken place with me for which I can find no other term than phantasm of the living, I forward the account of it as I think it corresponds with Mr. Bushworth's opinions regarding such phenomena which I find in the journal of the Society for Psychical Research, February 1892.

On the morning of September 13, 1890, while at breakfast I remarked to my husband that it was his eldest sister's birthday, adding "I will wish her many returns of the day." I thought no more about it. In the evening of the same day about seven p. m., my husband went to the kitchen to smoke. Shortly after I went there on an errand and just as I turned to leave the room I heard his sister's name spoken. I looked in the direction the voice came from and there she stood. She looked very large, wore a dark dress, and head dress which seemed to be of black lace; her right hand rested on the bannister of a staircase as if she was about to ascend. In my surprise I exclaimed, "Oh! I see B." Immediately on my so doing the apparition vanished. The vision seemed to fill up the entrance from kitchen to dining-room as I could not see the doorway. On the 22d of November following she passed away; at the time I saw her we did not know that any change had taken place in her health, nor until we received a letter from her youngest sister stating that dropsy had set in and had increased her size, that she looked immense, insomuch that it was with difficulty she could ascend the stairs to her bedroom. She was much attached to our oldest son at the time we left England, and indeed, to all the family, and letters received since her demise are an evidence that she did not forget her favorite. She died in Devonshire, England.

FANNIE E. CROCKER.

PSYCHICAL EXPERIENCES.

TO THE EDITOR: Coming down to business on the morning of February 3d, I was overcome by a desire to consult a public medium. Like the weak-minded of other ages and climes I had seen common ordinary ghosts but always in the haunts of trusted friends, and I longed to be hallucinated by a medium, so I paid a dollar and a visit to one. She quickly gave me to understand that she was no Spiritualist. Nevertheless, I placed my hand on the top of her head when she seemed to go to sleep during which she described past, present and future physical and mental states with accuracy, that is, so far as past and present are concerned, the future must take care of itself. She wound up by predicting a long journey taken soon, taken alone, saw me with a grip in my hand, saw me entering a large building in a distant city and lots of long narrow boxes at the door.

Leaving her room it occurred to me that it would be a good time to spend another dollar, so I crossed the river (the Des Moines river, which is muddy) and interviewed another. She seemed to be a very lady-like, refined person, invited me to sit down beside her, took my hand in hers, when she too went to sleep. Then she told me many things which by the ordinary rule should have been known to myself only, finishing up by telling me that within twenty-hours I'd receive a letter that would cause me to take a journey of considerable length and that she saw me with a grip in my hand. I had no reason whatever to anticipate a journey and was puzzled. Neither had I ever seen either of the ladies before, nor do I think they had even heard of me. The next morning I received a letter which caused me to leave for Cincinnati, Ohio, the same night. While in Cincinnati I had occasion to visit the office of a well-known carriage house (Sadler & Co.) and going in at the front door on Fifth street, there were the long, narrow boxes, such as you readers who are interested in that line know to contain "bow sockets."

So far so good, but the most curious occult experience I have ever encountered occurs here every day in broad daylight right under my nose, under several of our

noses, in fact. In Des Moines we have what is called an electric road, the best in the world. On one line the cars weighing several tons run up a short, steep incline without horses, steam or visible propelling power. True there is a wire over head and a thing called a trolley, but you can't get me to believe that there is no hocus-pocus about it. Oh, no! I'm too great a traveler for that. Its a clever trick too, and well done. Some joint stock fake no doubt, or the devil.

Strangest part of it nobody knows anything about it, even those most directly concerned, nor do they seem even to care. People get into the cars, pay their fare and take it all as a matter of course. Did you ever know people so dull? I suppose I must be a bit of a crank for the only school I ever graduated from was called "hard knocks," and it doesn't confer any degrees. But do you know, if an intelligent, invisible force can shove cars full of people round the city and up hills in that way, I'm on the lookout for an intelligent (if invisible) force that can act as a man and a brother.

Yours crankily,

JAS. T. R. GREEN.

DES MOINES, IOWA.

MY BUGABOO BUSINESS.

TO THE EDITOR: I have before me a private letter from a young friend of mine, not entirely unknown to fame, who says: "Of course, I don't believe all that bugaboo business you published in Col. Bundy's paper about Mrs. Robinson and her slate-writing exploits." The point of this joke is, that I never published anything anywhere about any slate-writing exploits of any Mrs. Robinson, —which shows how carefully my correspondent read my slate-writing article, and how competenter he is to pass an opinion upon it.

The same amiable and judicial young gentleman than proceeds to say: "I have no confidence whatever in any so-called medium who has at any time plied her trade for hire." This is a specimen of what Huxley says the schoolboys of his day used to call "cocksureness"—a very bad sign in a promising young scientist like my correspondent, who, like myself and most other persons, plies his trade for hire, when he can find anybody to hire him. That is one reason, perhaps, why he and I are both fabulously wealthy. But seriously, a laborer is worthy of his hire, and perhaps few classes of persons work harder, under greater difficulties, for a bare living, than mediums; and the fact that they live by means of those personal peculiarities embraced in the term "mediumship" no more proves them to be impostors, than the fact that my correspondent takes money for his penwork, when he can get it, proves him to be a person whose writing is not worth reading.

My youthful critic will please sit down and thank his lucky stars that I don't give his name to THE JOURNAL's readers.

ELLIOTT COUES.

Chicago, April 2, 1892.

AN INTERESTING INCIDENT.

TO THE EDITOR: I have a little incident to relate which may have seemed more important to me than it will to you, but as the lady mentioned is well and personally known to you I think you can at least vouch for her truthfulness in the matter.

My cousin, Mrs. C., (full name given to you personally) was an only daughter and there was the strongest affection and congeniality between herself and mother. The mother was a most excellent "house-wife," preferring to attend to all the little home duties herself, thus causing an entire dependence on the daughter's part, both before and after marriage. The mother died, and a few months after Mrs. C. was sitting alone, attempting to put a neck band on one of her father's shirts. She tried several ways, until utterly discouraged, and finally holding the band in a certain position, thought: "Surely this is the way that mother used to do," when suddenly there appeared two perfectly natural hands floating or quivering for several seconds over her hands. With a satisfied, contented feeling she thought: "Those are mother's hands," and had no thought of awe or surprise until they had disappeared, and then she was so overcome that she left the room and the house and went to a neighbors to recover from the peculiar shock. She lived at the time in a very lonely suburb and there was no living thing but herself in the house or on the grounds. The time, was one bright sunny summer morning. I hope that the incident will not seem so unimportant to you that you will regret the length of my description.

E. C. D.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Natural History of Immortality. By Joseph Williams Reynolds, M. A. London and New York: Longmans, Green & Co.; pp. 389.

Mr. Reynolds is a London clergyman. He writes from the standpoint of an orthodox theologian, but some chapters of this work are of a character to interest those with whom mere statements based on scripture quotations have no authoritative value. There are philosophical speculations, accounts of dreams and visions, ancient and modern, and facts in regard to "faith healing" "divine healing," etc. Mr. Reynolds insists that there is a personal devil, and gives a good deal of space to him, though not more perhaps than he is entitled to if he is the historic and prehistoric character and present active power for evil, that he is represented to be. Two chapters are occupied with discussing "Devils entering the swine," which the author accepts as a fact. But surely the immortality of the soul does not depend upon belief in the story about the devils and pigs of "the country of the Gadarenes" and why give it such prominence in an attempt to strengthen men's belief in divine goodness and immortal life. Mr. Reynolds is a Spiritualist, but he seems to imagine that most of the spirits that manifest their existence are demons, and "Spiritualists or whatever they call themselves," he says, "are not all fools—though we may account most of them wicked."

In spite of the author's religious narrowness and his slavery to dogmatic theology, he is a scholarly man, and his work contains much thought which is good and helpful.

Method of Instruction and Organization in the German Schools. For the use of American teachers and Normal schools. By John T. Prince, Ph. D., Agent of Massachusetts Board of Education, author of "Courses of Studies and Methods of Teaching." Boston: Lee & Shepard, 1892.; pp. 237. Cloth, \$1.00. (A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

Any work on educational topics by Dr. Prince would be sure of a cordial reception by all educators and those interested in educational matters, but special attention will be attracted to this volume which contains the results of his observation of the schools of Germany. The work gives a general idea of the organization of the schools and such a view of their inner workings as may be helpful to teachers and school officers. An account of the work in Normal, High, Private, Industrial and Elementary schools is given and very interesting matter relating to Elementary Science and Observation lessons. Reading, arithmetic, geography, language and manual training are treated in the work and the last chapter is a comparison of the merits of German and American schools. The information regarding statistics and organization has been derived from many sources and the authorities are given. The marginal notes will be of special value to members of Normal schools and Reading Circles as well as to the general reader.

Cyclopedia of History. In two vols. vol. II. New York, John B. Alden, publisher, 1892.

This work, the first volume of which begins with Abyssinia and ends with Guiana, includes a history and description of all the nations of the earth ancient and modern, except the United States which will form a separate volume. Though the contents of this work are taken largely from the last edition (1888-92) of Chambers Encyclopedia, the original has been greatly altered and revised. The Cyclopedia of History puts a large amount of information within reach of all readers.

The Moral Crusader, William Lloyd Garrison. A Biographical Sketch. By Goldwin Smith, D. C. L. Funk & Wagnalls Company, New York and London; pp. 250, with portrait. Cloth \$1.00.

We have here a terse biographical sketch, in which Goldwin Smith has undertaken to reconcile character and conduct as presented in the life of the great Anti-Slavery agitator. With the exercise of keen analytical acumen he presents us with so shrewd an estimate of the man in all his strength and weakness, that his policy is rendered intelligible, when without such side lights it appears inconsistent, if not inexplicable. Garrison's life, as told by his children, in four large volumes, forms the foundation

of this compact book, in which all the essentials of the life-story are told and in which we find a great interest by reason of the opinions expressed by so distinguished a man as Goldwin Smith. This essay is worthy of a place in every American library.

MAGAZINES.

THE North American Review for April brings forward many subjects of public concern, handled by foremost men of the times. A very important and interesting paper is the discussion, under the title of "Our National Dumping-Ground," of the problems involved in the present enormous immigration, problems that are attracting solicitous attention. The writers that handle the question are of the highest authority, the Hon. John B. Weber, Commissioner of Immigration, and Charles Stewart Smith, Esq., President of the Chamber of Commerce, and both apply to it liberal sentiments and practical suggestions.—In the New England Magazine for April Edward G. Mason writes a valuable article on "The Early Visitors to Chicago," which at this time attracts many not usually interested in historical research. Winfield S. Nevins concludes his series, "Stories of Salem Witchcraft." Walter Blackburn Harte in "Progress and Poetry" claims that this age is as heroic as any other, and as worthy of the poets; he also gives a careful estimate of the work of James Whitcomb Riley.—Prof. Francis Brown opens the Review Section of The Homicide Review with an article on the subject, "Is the Higher Criticism Scientific?" which question he answers in the affirmative.—Among the articles in the April Forum are: "The Speech of Monkeys," giving the latest and most interesting investigations by Prof. R. L. Garner, who by means of the phonograph has analyzed the language of the monkey tribe and "Reformatory Prisons as Schools of Crime," by W. P. Andrews, clerk of the Criminal Court at Salem, Mass.—Mr. William Henry Bishop begins his series of papers on "An American at Home in Europe" in the April number of the Atlantic Monthly. His first chapter is on "House-Hunting and House-Keeping in Brittany, Paris, and the Suburbs of Paris." The paper is most interesting, written in a lively style, and with all the thousand "points" which a person who lives abroad can give to those who do not live there but wish to do so.—In the April number of the Popular Science Monthly is an account of researches upon the Involuntary Movements which guide the "mind-reader," contributed by Prof. Joseph Jastrow. Figures are given of tracings made by an instrument resembling the planchette, which was used in the experiments. The April Arena opens with a paper by Frederick L. Hoffman, of Richmond, Va., upon "Vital Statistics of the Negro." Contrary to the general impression, this author claims that the negroes are decreasing in numbers, even in the black belt of the South. Exhaustive tables, carefully compiled from statistics, and the testimonies of leading physicians, fortify Mr. Hoffman in his conclusions.

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Forever dwelling in that sinless sphere
Where death is not and lovers' part no more?

So have I dreamt, when, curtained by the night,
Swift angels bore my spirit to a clime
Where thou stood circled by a sphere of light,
Like Hesper's rising beams at trysting time.

Dost thou still bear, in Paradise, the name
Which charmed with magic, love can only know?
Is the weird music of thy voice the same—
Thy eyes as bright, with life and love aglow?

Will not the splendor of thy beauty there,
As here, entrance my spirit with its sway?
Thy locks like night, thy queenly brow as fair
As spring in bloom while ages pass away?

Will not thy lips their ruby hues retain
Like summer clouds which glow at eventide,
And wake once more some well beloved strain
Where thought and music wander glorified?

Shall I not know thee in thy place of rest
When alleluias fill the vaulted skies?

Will not thy hand again in mine be pressed,
Beside the stream which flows through Paradise?

Will not thy love with speed inspire thy feet,
When my freed spirit to thy land shall come,
With eager steps my waiting soul to meet
And bid me welcome to thy blissful home?

Ah yes, my eyes again shall gaze in thine—
Drink from thy lips the anthems of the free
Through aeons sounding; while the Hand Divine
Crowns with our love our immortality.

Death cannot keep the spirit from its mate;
The paths of Eden are by him untrod;
The dark robed angel only opes the gate
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The little eyes that never knew
Light other than of dawning skies,
What new life now lights up anew
The little eyes?

Who knows but on their sleep may rise
Such light as never heaven let through
To lighten earth from Paradise?

No storm, we know, may change the blue
Soft Heaven that haply death descires;
No tears, like those in ours, bedew
The little eyes.

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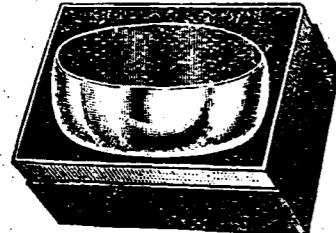
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Eternal life I cannot fear, Since I, only one thought of mind, My own relationship can find To every planet, world or sphere.

Serenely then through stress and strain, Of primal matter we can move, Having the power all truth to prove, All we aspire to, to attain.

I have no power to cease to be, Nowhere outside of life to go, Within, without, above, below, I find the universe in me.

And hence know, sometime, somewhere, Each soul by its inherent laws Will waken to effect and cause, And trace itself through earth and air,

As firmament or firmament, Shall vibrant join in jubilee, That all their multitudes are free From fear, and doubt, and discontent;

Having possession of the key, By which the bolts of self to turn, And there by wisdom's light discern The higher meanings of To Be.

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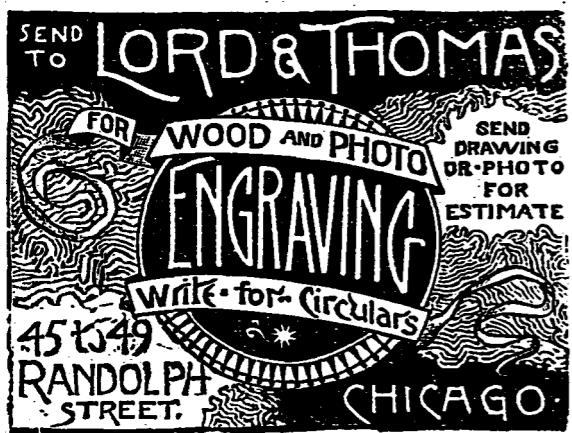
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Laughs in her childish glee,
In all the world no sweeter rest
Than this shall ever be.

The mother lovingly looks down,
Her babe is all in all,
No cruel storms on her shall frown,
On her no shadows fall.

For sheltered in a mother's arms
And by a father's care,
She'll safely bide from earthly harms,
And find a future fair.

So ran the loving mother's talk,
As gazing in those eyes of blue,
She wondered where the feet would walk,
And what the little hands would do.

Ah! who can stay the hand of fate,
Or say what may befall
Though early watched, and guarded late.
Our dearest—one and all.

Those baby eyes of heavenly blue
Scarce opened to the light.
Then shut forever to earth's view,
And closed to mortal sight.

The angel silence came and kissed
The baby's rosy lips,
And on each shell-like ear she pressed
Benumbing finger tips.

Shut in from all the sounds of earth,
The tinkling raindrops fall,
The ocean's roar, the laugh of mirth,
"Or playmate's cheery call.

She hears no more a mother's tones,
Or sees a mother's eyes.
Alike to her are sorrow's moans
Or notes of glad surprise.

The glowing sunset paints in vain
Its glories in the west,
She sees no beauty in the raiu
Or on the robin's breast.

Our earthly senses at the best
Have ne'er perfection been,
No tongue has ever yet expressed
The hidden thought within.

No eyes that ever yet were given
To mortal here below,
Can penetrate those heights of Heaven,
To which our spirits go.

Dear spirits on that other shore
So sweetly softly calling,
We strain our ears to hear once more,
Your gentle footsteps falling.

They often walk with us by day,
They come to us at night,
Unheard by ears of common clay,
Unseen by earthly sight.

Impatient we to rend the veil
That shuts them from our view,
Blame earthly senses that they fail
To reach to heaven too.

Dear soul, that while on earth you live
Must in the shadow stay,
God help us as we try to give
You hope of brighter day.

We note the gentle saddened face,
We count the heart's quick beating,
As in our own her hand we place
In loving, silent greeting.

No answer from the darkened eyes,
No answer from the lips,
But all the spirit quickly flies
To the velvet finger tips.

And to the spirit shut within
Its house of prisoning clay,
We've found a way to enter in
With hopes of brighter day.

Though churlish eyes and ears deny
Admission to the owner's friends,
This sense of touch will bravely try
Its best, to make amends.

And so at least a ray of light
Unto the child is born,
She'll know that somewhere, after night,
There breaks a roseate morn.

And when it comes, that brighter day,
The angel death shall fold
Earth's heavy curtain quite away,
And she will then behold,

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And hear with glad surprise,
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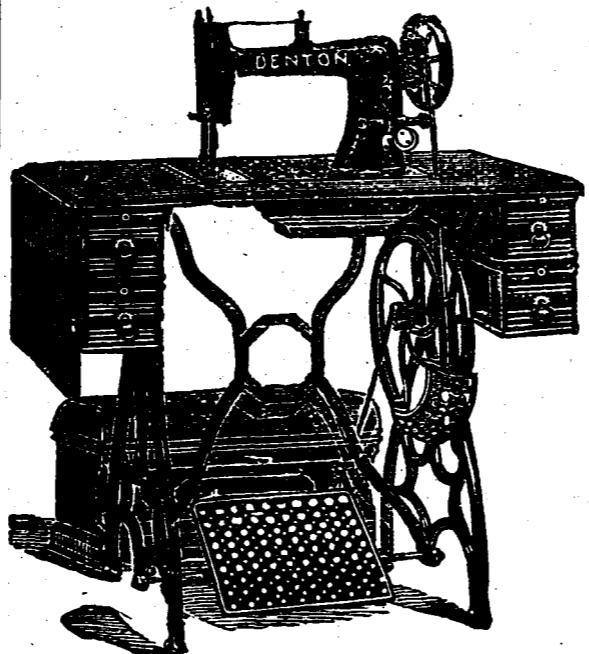
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HOW IT IS RECEIVED.

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Arrangements are well under way for the holding of a Psychical Science Congress at Chicago during the Columbian Exposition, for the discussion of the leading thinkers of all countries, of the various classes of psychical phenomena, the theories offered for their elucidation, and of problems connected therewith that demand investigation. John C. Bundy is chairman and Dr. Elliott Coues vice chairman of the executive committee, having the plans and purposes of the congress under consideration.

It is the belief of the promoters of this movement that a solution of some of the most profound problems now agitating all classes of society should be sought, and may possibly be found in a correct interpretation of those obscure and baffling phenomena which will be discussed; furthermore, that the eminence in these lines of research of the scientists who will be invited to participate in its proceedings will give particular value to their deliberations. Some of the phenomena to be examined has long been left to the manipulation of the ignorant and dishonest who prey upon the fears or credulity of the public, and have thus become in a great measure discredited.

To a greater or less extent the indifference or intolerance of recognized men of science is chargeable with this condition of things, but now that many earnest and intelligent inquirer have come to see the importance of the subject, as well as their own duty and responsibility in the premises, it is confidently hoped and expected of the proposed congress that it will be fruitful of good results.

DIVUS THOMAS (Divine Thomas) is the title of a journal published and printed at Piacenza, Italy, in Latin. We have received from the publisher of this journal in Latin, a "Programme" as he terms it, of this periodical, which is entering its thirteenth year of life as a "Periodicum Philosophico-Theologicum" (Philosophical-Theological Periodical) and enjoys the favor of Pope, Cardinal and Bishop. The purpose of this journal, which appears monthly, is

in its sixteen pages to expound the doctrines and philosophy of "The Angelic Doctor" Thomas Aquinas, explain the text of his works, correct the errors which have arisen in regard to them, etc. To those clergymen who wish to become fully acquainted with the writings and philosophy of the worthy Thomas Aquinas, the rival centuries ago of Duns Scotus, and revive their knowledge of Latin, we cheerfully commend this "Fasciculus" as a good sharpener of the wits.

MRS. SARAH F. PIRNIE, of Cleveland, Ohio, passed through Chicago last week on her way to Crookston, Minn., to visit her daughter. Than Mrs. Pirnie no medium has ever been held in higher esteem by friends and patrons. In domestic, social and professional life she has been a shining example of a beautiful spiritual life. In her old age she retires from public life with the blessings of thousands whom she has helped to health and hope and higher living.

Mrs. Emma Hardinge Britten announces in a circular that it is her intention to establish a monthly magazine, to be entitled "The Unseen Universe." The time of the first issue "will depend on the immediate response and promises of support received in answer to this circular." Donations and subscriptions are solicited. Terms, six shillings, six pence per year. Address, Mrs. Hardinge, The Lindens, Humphrey-St. Cheetham Hill, Manchester, England.

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ESTABLISHED 1865.

CHICAGO, APRIL 16, 1892.

NEW SERIES—VOL. 2, NO. 47.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

M. BOUQUET DE LA GRYE, of the Paris observatory, has formed a staff of young ladies to examine the photographs of the transit of Venus, and he declares that a new vista has been opened on the celestial system by the quickness of the visual powers of Miss Maury, of the Harvard University observatory.

THE modern messiahs seem to be having trouble of late. The Rockford fellow is prosecuted by an indignant husband and the Detroit scamp, Prince Michael, who according to report, has made a number of young women his victims, was put behind the bars the other day. These frauds may yet learn by practical experience that there is a God in Israel or something very like it.

RECENTLY a brilliant paragrapher made a little item to the effect that Mayor Mosby and a party of friends had had a little dinner at the Burnett House, and that the mayor had quite a tussle with Lindley Murray, says a Cincinnati paper. His honor saw the paragraph, and a few days after on meeting the writer said: "By the way, what did you mean by saying I had a tussle the other night with Lindley Murray? Why, I don't know Murray." To which the answer came at once, "I know you don't."

A REMARKABLE boy mathematician, named Frank Northrup, a lad of but six years, is attracting attention at Manton, Mich. The boy's parents are receiving letters of inquiry, many of them from amusement managers, but they are not willing to place him upon exhibition. According to published statements he is boyish in all his acts and in his speech, yet is an old head at figures. He solves mentally and with wonderful rapidity any sum in multiplication, no matter how large the figures. A correspondent gave him any number of apparently difficult examples. In each instance he would readily move his lips, lisp the figures given, and then return the correct answer. When the figures 4, 9, 7, 7 were placed upon a piece of paper the young man could not give the amount they represented, but readily figured it. He simply knows the figures singly, and has not the least idea of grouping them. Last fall he could not count above twelve, and it was at this time his skill in figures was first recognized. He has attended school but two months. That he has a system of his own by which he works is evident by the thoughtful expression of his face and his repeating difficult questions.

AMONG the stories of extraordinary coincidences, not the least curious is the history of a letter for the accuracy of which the London correspondent of the *Leeds Mercury* says he can vouch. A short time ago a lady in London wished to write to a friend in America, whose address she did not know. The only means she had of procuring the address was to write to a mutual friend, who also lived in America. This she accordingly did, and the letter was duly dispatched. The ship which carried the letter was

wrecked, and the mails for a time lost. They were eventually recovered and brought back to England, the letters, now much damaged by sea water, being returned through the Dead Letter Office to the senders. The letter in question was sent back to the lady, who naturally examined it minutely. To her surprise, she found that another letter had become closely stuck to it. Holding up the twofold missive to the light, she deciphered the address on the one which was stuck to her own. It was a letter addressed to the friend to whom she had wished to write, and to discover whose whereabouts her own letter had been dispatched. Her letter thus literally brought back its own answer.

AT the mess table on board one of her Majesty's ships, lying off Portsmouth, recently, a lieutenant suddenly laid down his knife and fork, pushed away his plate, and turned extremely pale, says the *West Sussex (Eng.) Gazette* of March 10th. Covering his face with his hands he retired from the room. The president then sent one of the young men to inquire what was the matter. On being pressed, he confessed that he had been seized by an irresistible impression that a brother he had then in India was dead. "He died," said he, "on the 12th of August, at six o'clock; I am perfectly sure of it." No argument could overthrow this conviction, which in due course of post was verified to the letter. The young man had died at Cawnpore at the precise period mentioned.

THE mysterious process of psychical telegraphy may be reduced to almost a fine art if people will but trust to it, says the *Boston Budget*. Mark Twain's whimsical narration in the *Christmas Harper's* really embodies phases of experience which are becoming almost universal. The crossing of letters is one of the most frequent forms that it takes. There are in Boston two editors engaged on two different journals who are accustomed to an almost daily interchange of letters. Recently a week or more of absolute silence had fallen between them, until yesterday morning, when each received a letter from the other written the previous evening, one letter asking its recipient to do a certain thing connected with journalistic conduct, the other telling its recipient that the writer had just finished doing this particular thing. Two correspondents, one in Washington, one in Boston, wrote to each other the other day letters which exactly duplicated the topics touched—letters that crossed on the way—with the single exception that one of these discussed Mr. Howell's new departure, while the other did not mention it. The opinions expressed, however, of the identical topics, differed amusingly. One wrote of Mr. Balestier, with prefacing regrets at his untimely death, "But I don't wonder that he died after reading the first chapter of his story in the Century. It was bad enough to have killed any one," while the comment of the other was quite different. On a certain magazine, too, one had written: "How exceedingly good is —— this month." While the other said: "What a collection of insignificance is —— this month, a mass of gilded husks, but no bread." In fact, there is a sort of mental commitment to the powers of earth or air possible, that people may use with more or less advantage—or perhaps disadvantage. It is mental telegraphy—a process

that, in the swiftly advancing finer age of activities in which we are to live, will probably come into daily and hourly use, and its present undiscerned and unformulated laws will be reduced to a system.

OBJECTIONS have often been raised against evolution on the ground that fossils do not show gradation of lower into higher species, writes B. F. Underwood in the *Evolutionist*. But the parts of the earth that have been explored for fossils, or in which they have been accidentally discovered, are not more, relatively, than a few pin-holes would be on the surface of an orange. The chances against the preservation of the skeletons of animals are great; yet the fact that many fossils have not been found is no proof that they will not be. Not a few of the "missing links" between species have been brought to light. In an old lake-bed at Steinheim, in Wurtemburg, Germany, are forty distinct layers of chalk, in which are perfectly preserved remains of many shells. The layers of rock are distinctly marked, and the shells of each layer are distinct, though there is this peculiarity: Through the main body of the layer the shells remain the same; but toward the limit of each, or before the beginning of the next above, the shells are observed to vary, so as to approach the form of a shell which will be found in the next layer. The lowest and highest layers of chalk contain shells so different that, looked at without the knowledge of the intermediate shells, they would without question be taken by the naturalist for distinct species.

PROFESSOR LOMBROSO declares that taste and smell in women are probably sharper than in men, but that as regards touch, women are less sensitive than men. He says: "I have myself used Weber's aethesiometer to measure the power of tact and sensitiveness to pain at the tip of the forefinger in over a hundred women, and I have found that, except in the case of very young girls, whose tactile sensitiveness is exceedingly developed, women's sense of touch is, in general, nearly twice as obtuse as that of men." In the course of an extended investigation, Dr. Lombroso states that he has found sensitiveness to bodily pain less by fifteen per cent among women than among men. His conclusion is that women in general are characterized by a marked degree of sensory obtuseness. As corroborative proof he cites the testimony of well-known European surgeons, one of whom states that the majority of women allow themselves to be operated upon with astonishing insensibility, almost as though the body beneath the surgeon's knife were that of another and not their own. One of the most distinguished dentists of Turin, says that he has been surprised to observe in his daily practice that women undergo every variety of dental operation with much more courage and facility than men. Another leading practitioner, adds that men swoon under the dentist's hands much more frequently than women. The common belief is that woman's quiet endurance of pain, is owing largely to great fortitude and moral courage,—qualities which are so frequently observed among persons in a high state of nervous development. Against this belief Professor Lombroso's theory will not carry much weight and indeed his experiments are too limited to be the basis of a scientific conclusion on the subject.

BOEHME'S PHILOSOPHY.

Every cycle of mentality has its representative. Boehme, more than Luther, represented the esoteric and exoteric thought of the 16th century. In his vague, mystical and apparently heterogeneous unfoldment, the true in Christianity found its culmination and the future of its broadening evolution. In him was the divine germ planted which has flowered out and borne the fruit of that classified knowledge which the world calls science. The roots of this germ were nourished by the thought of the past, and in the tree which has grown from this germ and its rootlets the intellectuality of the race has expanded until now we can behold the beginning and trend of a universal evolution.

In Boehme's formula of the self-existent God—"Nothing," "All," "Father," "Son," "Spirit," "Word" and "Wisdom"—we have the ground of all the speculations of the past, whether Pagan or Christian, as to the inscrutable, unknowable Absolute. These too may be found in one sense, in the "Unconditioned" of Kant, Hamilton, Mansel and Spencer. Boehme declares the one sole Existential Divinity is "unknowable"—except by apprehension of the highest angel, and then only as mirrored in the Divine Wisdom—the reflection of the "All" discreted from this self-existent God in the ever-generated "Ideas" which he calls the "Unbeginning Beginning"—the "Eternal Nature." In this fluidic ocean of Life all the germs of whatever is, are manifested. It is the beginning of cause—the beginning of the finite—the beginning of so-called "creation." From this starting point each germ is differentiated, containing within itself the potency of its after evolution. All through his writings this thought is dwelt upon; now in abstract statement, now in similitude and often personified. Is there not here a hint of the now scientifically demonstrated law of evolution?

It is claimed that Kepler was indebted to Boehme for many of his thoughts and theories in regard to astronomy. It is well known that Newton acknowledged his indebtedness to Boehme for his theory of gravitation. Much that is in chemistry can also be traced to his suggestions. Boehme was a seed-sower without much method, it is true, in his seed sowing. The fruit of his thoughts has made the conditions, however, in the mentality of the race by which others could come forth and do a larger work. Without Boehme it is possible no such greatthinker as Swedenborg could have come upon the scene and have acted his part. Much that is in that great seer's work can be traced in Boehme's writings. Swedenborg was a scientist, equipped with a university education to start with, and hence was better able to express his thoughts than Boehme.

Boehme will be a perennial fountain to many minds of a mystical and speculative turn. It is well for those who have the time, the intellectual ability and the inclination to study both. No one can even master Boehme at second hand; one must not only be imbued with his spirit, but must, in a certain sense become en rapport with his state. One must see underneath his jargon, his uncouth way of presenting mystical truth, a harmonious, systematic and beautiful theory, clothed in the serious religious garb of the sixteenth century. He claimed the "Divine Sophia" as his bride; and certainly he was loyal to her behests; for he was a life-long sufferer for his devotion to what he considered truth.

Many have attempted to give Boehme's revelations to the world; but all have thus far failed. St. Martin, Gretschel, Martinsen, Schelling, Baader, Dr. Law and others have tried to mirror his mystical meanings. Dr. Law probably more nearly gave the outcome of his principles than any of the others. He was a clergyman of deep spirituality and entered by virtue of his being Boehme's English translator into the deeper hidden meanings of the text he had to grapple with.

Mr. Hartmann, assisted by Mrs. Penny, whose work we have made the text for these imperfect articles, attempts to identify Boehme's "Theosophy" with that now current and called by that name. Hartman's trans-

lations are too free and some of his statements are hardly more than a travesty of what he undertakes to expound.

CHARITIES AND CORRECTIONS.

The nineteenth session of the National Conference of Charities and Corrections will be held at Denver, June 23d to 30th. The preliminary program offers an attractive series of meetings; its topics include many of the important social problems of the day. It has standing committees upon State Boards of Charities, Reformatory Work, Kindergartens and Child-saving, Care and Classification of the Insane, Commitment and Detention of the Insane, Charity Organization in Cities, The Indian Policy in Its Relations to Crime and Pauperism, The Colony Plan for the Feeble minded, Immigration and Migration Between States, Defensive and Preventive Measures Against Pauperism and Crime, and the Coöperation of Women in the Management of Charitable and Penal Institutions. Each of these committees has charge of a general session of the Conference, and several of them will also conduct special or sectional sessions, in which they will discuss their subjects in detail. This organization is a representative body of the people throughout the land, whose business it is to deal with the poor, the ignorant and the criminal, or who are devoted as good citizens to the work of private charity. Its object is the introduction of enlightened methods of grappling with the evils and misfortunes of life. It combines the best philanthropy of all creeds and all shades of political opinion, upon the broad platform of humanity. It does not conflict with any form of existing benevolence, but it aims to place before the country, by the aid of the press, such details of practical information, with the results of experimental altruism, as cannot but be helpful to all.

The secretary of the National Conference for Charities is Alexander Johnson, Indianapolis, Ind., who will be glad to give any particulars to those interested in the work.

PURGATORY.

Up to the time of the Protestant Reformation the belief in the middle state of death, a purgatorial state, was general and a part of the Christian system. Luther and his co-workers in the Reformation put themselves in opposition to this doctrine, and struck out the words hades and the Hebrew equivalent sheol, and translated them hell or the grave. In the Greek New Testament hades and sheol have the same meaning. The highest condition of hades was one of bliss, and by the Jews up to the time of Christ this was called Paradise. The lowest place in hades was Gehenna. An intermediate state between the highest and the lowest order of spirits was evidently the early Christian view, and it accords with reason. If human beings pass from earth to spirit life, retaining their individual characteristics, their tastes, desires and aspirations, as Spiritualism teaches, there must be "probationary" and "purgatorial" conditions for the vast majority of mankind. Renan says that if he could have his future ordained according to his choice he would enter purgatory, and whoever has read Dante, must understand the reasonableness of Renan's preference.

Man must carry with him into the future life the mental and moral nature manifested here. The disposition and tastes of a person cannot be changed in a moment. Errors and prejudices cannot be outgrown in a day. Man cannot become like a little child in freedom from prepossessions and in readiness to learn, by transition from one state of being to another. Low desires and indulgence in vice from youth to old age, cannot at once be replaced by love of the pure and the good. Avarice, hatred and revenge leave, or are indeed the result of, spiritual deformities which can be corrected only by time and discipline.

"When the body dies and falls to dust" says Boehme, "the soul retains its form as well as the will that animated it. It is certainly away from the body because in death there is separation; but then the form appears with and in those things it here affected, which it had assimilated and with which it had become saturated;

for they had their sources in itself. It yearns after the things it loved on earth—after all that it had treasured and its will had assented to. If a man expend his heart and affections in pride during his lifetime, the same emotions shall spring up in the soul-fire over his spiritual body, drowning all love and meekness, as well as divine freedom within him, and he shall not be able to learn and enjoy anything, but pride shall swell within him even unto anguish, and he shall vainly long for those things in which he had been used to take delight."

Doubtless multitudes in this condition are among the inhabitants of the world of spirits. Such must evidently grow into spiritual light and knowledge, must outgrow the effects of delusive conceptions and evil inclinations, before they can adapt themselves to the higher spheres and association of the life beyond this. In other words they must pass through the purgatorial state before they can enjoy higher conditions represented to the Christian mind by the word Paradise.

Spiritualism while it accepts the elements of truth in all systems, does not slavishly accept any of the mythologies or theologies of the past. It believes in development as opposed to a fall or to stationariness, in progress as opposed to supernatural conversion, to character as opposed to mere belief in dogma, to human sufficiency as opposed to human depravity, to natural goodness as opposed to supernatural grace, to ultimate good for all against salvation for a few.

UNKNOWN SOURCES OF ERROR.

Doubtless if the rationale of spirit communication were fully understood much which now puzzles investigators of Spiritualism would be clear. The complexity of the conditions and our total ignorance of most of them give rise to difficulties that sometimes discourage without convincing inquirers. Confronted by problems which they cannot solve, they are liable to lose sight of the real proofs of spirit agency. Mr. Stainton-Moses, editor of Light, has some remarks on this subject in a recent number of his paper which are worth quoting. He says:

The mechanical difficulties that conceivably and almost necessarily lie in the way of receiving precise communications from the other world are obviously great. Our ignorance of the conditions under which any communication is possible precludes more than a guess. We have already used the illustration of printers' errors, and have suggested that as the messages come so they must remain, for we have no one here to "correct the proof." There is also on our side that fruitful source of error, undeveloped or imperfectly developed mediumship. There are also the constantly varying conditions which exercise so powerful an influence over results. An electrical atmosphere, a sultry air, a fresh element in the circle, passing sickness, mental worry on the part of the medium—who does not know what potent influence such causes exercise over these delicate experiments?

Then, what causes of error may there not be on the other side? Through what various "mediums" of intelligence may not a message have passed before its transmission? We are led to believe that not every spirit can communicate directly with earth. As we have to avail ourselves of certain psychical organizations for our purpose, so we believe it is with those who desire to speak with earth. And, if this be so, what changes may a message undergo before it is fairly started on its way to meet with fresh difficulties as it reaches us? There is a well-known children's game, which is played by, say, half a dozen persons seated round a drawing-room table. A whispers a short story to B; B repeats it from memory to C; and so on till F returns the story to the original narrator, A, who recites it and the first version for the benefit of the company. How changed in its passage from mouth to mouth! Some details blurred, some omitted, some travestied; incidents added, here a gloss, there an opinion; all is different. The fable seems to us to be not inapplicable to the subject under discussion. Of the difficulties of transmission we know nothing; only this we know that if the message has been sent

through various minds it must have been greatly changed in the process.

The present writer, whose personal knowledge of automatic writing is long and varied, found that the best and most precise messages—given, as was stated, for the purpose of subsequent verification, and not merely for purposes of instruction—were written when he sat alone in the early morning. There was no disturbing element at hand, the body was rested by sleep, the mind unjaded by the anxieties of the day. It was at such times that he received a large number of messages embodying facts, dates, and verifiable particulars previously unknown to him, which irresistibly made for the conviction that these communications were true—true in substance, and really emanating from their alleged source.

THE JOURNAL'S ATTITUDE.

The leading editorial in THE JOURNAL of February 27, headed "Religious Survival" has called out much commendation from correspondents. We have been asked to continue the subject, and to give a true standard of Spiritualism. This THE JOURNAL has so often done that it seems a work of supererogation again to discuss the subject.

From the beginning of its career THE JOURNAL has insisted upon the evolution of the inner man under the law of development. It has fought fraud, fakerism and fanaticism at every point. It has hewed to the line, let the chips fall where they might. Because it has done all this it has incurred the bitter hostility of the many who seek their own aggrandizement rather than the good of humanity. THE JOURNAL can forgive a sin where repentance and amendment follow. It can condone a fault when honestly, but mistakenly committed. It can take the hand of the outcast of whatever grade and do what it can to elevate purify and make sacred a true manhood and womanhood. But it cannot, will not pollute its columns with the slush which is becoming rampant and which is supplemented with a sensuality sickening to those who are seeking to live a true life, however feebly.

THE JOURNAL's principal work has been to deal with facts, inductively grouped so as to form a scientific conclusion. This more particularly in the field of psychics.

Spiritualism can never be a philosophy and a religion without a scientific foundation to rest upon. The past systems of the world have rested largely upon assumption and upon deductive arguments, based upon assumption. Both these factors occupy a legitimate place; but the confirmation by facts, properly classified, is absolutely necessary to give the demonstration which scientific truth demands.

Meanwhile the spirit, the real man, is to be advanced by knowledge and by spiritual and moral culture. This is the grand mission of Spiritualism. If a Spiritualist is a member of a church, let him help to bring its life up to a higher standard. If he is outside all churches, let him lead his life worthily as one in the great workshop of the world. Humanity is one and divinity is its indwelling life and light, "above all, in all and through all," realized in proportion to personal worth, irrespective of sects and affiliations.

A DESERVED REPROOF.

THE JOURNAL has more than once criticised the utterances of Rev. P. S. Henson, of this city, but it desires now to thank him in the name of unsectarian government for presenting the following resolutions at the Baptist Ministers' meeting held on Monday of last week:

WHEREAS, The city council of Chicago, at a meeting held on the 10th ult. did, by resolution, instruct the mayor to close all the offices of the city hall on Thursday, March 17, 1892, and did declare the said 17th of March a holiday; and

WHEREAS, The only conceivable reason for such observance was to honor the memory of St. Patrick, the patron saint of Ireland; and

WHEREAS, Many of the citizens and tax-payers of Chicago are neither of Irish nationality nor the Roman faith; and

WHEREAS, It is utterly foreign to the genius of American institutions to discriminate in favor of any one law or religion; therefore,

Resolved, That this conference of Baptist ministers imperatively demand that if the precedent thus established by our city council is to be followed in the future, that St. Andrew shall have a memorial day in deference to the feelings of our Scottish fellow citizens, and that Mr. Penn shall be similarly honored in deference to the Quakers, and Roger Williams in deference to the Baptists, and John Wesley in deference to the Methodists, and John Calvin in deference to the Presbyterians, and Martin Luther in deference to the Lutherans; and if there be any other race or religion that can claim enough voters to be an influential factor at the polls, then the representatives of such race or religion shall each have the privilege of naming any patron saint or reverend ecclesiast to whose honor the city offices shall be closed once a year—if there be days enough in the calendar to serve the purpose.

Resolved further and finally, That if, in the judgment of the city council, it be not expedient thus to memorialize all the nations and faiths, we urgently insist that they memorialize none, but severely let religion alone in their official capacity and address themselves honestly to their legitimate business."

At the Salem, (Mass.) meeting which was held on the 200th anniversary of the outbreak of the witchcraft delusion in that community, Hon. Robert S. Rantoul said in substance: We are here to commemorate something we would willingly forget. The witchcraft horror—the terrible frenzy which overtook our ancestors two centuries ago—is a chapter in our local annals which I for one would make haste to blot out forever if I had it in my power to do so. All that can be said in extenuation, all that can be said to the personal credit of the few who stood up bravely against the wretched business, does not wipe out the appalling fact that in Salem twenty innocent persons, mostly women, were, by their own neighbors, done to death, at intervals of weeks, with slow deliberation and the forms of law, upon flimsy and unsubstantial statements,—the victims denied those rites and consolations of religion which society affords to the most hardened of offenders, excommunicated from the church they loved, outlawed of heaven and earth, even the poor solace of Christian burial denied their ashes. I find an excuse for this commemoration, if excuse is needed, in the belief that the wretched slaughter of women in 1692, whether we will it or not, will be remembered. Had they perished by conflagration, by ship wreck or by flood, by any agency where no human motive intervened, their fate had been sad, indeed, but time would slowly wipe out the living memory. Had they died by Indian massacre, even, or by famine, or by pestilence, or by siege, the memory of it would linger long but not forever. Not the numbers of the victims—not so much the character of the victims, but the nature and animus of the violence under which they fell, determine, I think, the final judgment of mankind. Smithfield and the inquisition will not be forgotten; the bloody upheaval in France a century ago will not be forgotten; the groundless strangulations in Salem 200 years ago will not be forgotten.

GENERAL STONEWALL JACKSON has been much extolled and no doubt he possessed many sterling qualities. But under the influence of false political and religious beliefs, although educated at West Point, he left the service of his country to fight against it, with the prayer that he might overthrow it and establish a government of which human slavery was to be the chief corner stone. His sentiments were probably as well voiced in the following passage as in anything that he wrote: "I myself see in this war, if the North triumphs, a dissolution of all society. It is not alone the destruction of our property (which both the nation and the states are bound to protect), but it is the prelude to anarchy, infidelity and the ultimate loss of our responsible government on this continent. With these convictions I always thought we ought to meet the federal invaders on the outer verge of just right and defense and raise at once the black flag, namely, 'No quarter to the violators of houses and firesides.'

The Bible is full of such wars, and it is the only policy that would bring the North to its senses." Here spoke a man fed upon the legends of the Hebrew Jehovah. "The Bible is full of such wars," and how many other things repugnant to modern civilization:

THE Revolution of 1688 in England, by the secular arm transferring the throne from one family to another writes M. D. Conway brought the monarchical superstition into doubt, and straightway Christianity itself was shaken. One hundred years before Thomas Paine's "Age of Reason," appeared Charles Blount's "Oracles of Reason." "Blount," says Macaulay, "was an infidel, and the head of a small school of infidels who were troubled with a morbid desire to make converts. He translated from the Latin translation part of the life of Apollonius of Tyana, and appended notes of which the flippant profaneness called forth the severe censure of an unbeliever of a very different order, the illustrious Bayle. Blount also attacked Christianity in several original treatises. . . . His delight was to worry the priests by asking them how light existed before the sun was made, how Paradise could be bounded by Pison, Gibon, Hiddekel and Euphrates, how serpents moved before they were condemned to crawl, and where Eve found thread to stitch her fig-leaves." To Blount Macaulay attributes the emancipation of the press in England.

MRS. ELAINE GOODALE-EASTMAN, who has a personal knowledge of Indian life, says that among our American Indians the property rights of wives are fully respected. She says: "I never knew an Indian to sell his wife's ponies, or anything belonging to her, without her consent. I have known him to receive from a white man a good offer, which he is anxious to accept. He merely replies: 'The horse is not mine; I must ask my wife.' He goes home and asks her simply if she will sell. If she says 'No' he tells the white man, 'My wife does not wish to sell,' and nothing further is said. More than this, an Indian will very seldom sell a horse, or anything valuable of his own, or make any important decision, without consulting the partner of his joys. It is a very common reply to an offer of any kind, concerning a change of residence the acceptance of a position, or sending the children to school. 'I must first ask my wife.' If an Indian woman makes and sells a pair of moccasins the money is hers, and she uses it as she sees fit." In some things the Indians might teach a lesson to the more civilized race.

AMONG those who are deeply interested in the problems of Psychical Science which will come before the Congress in 1893 are Lady Henry Somerset and Miss Frances E. Willard. They were among the first of the eminent women invited to membership in the Advisory Council now being formed from whom favorable responses were received. No confidence is violated in making public the following letter addressed to a member of the Executive Committee of the Congress.

EVANSTON, ILL., U. S. A., March 16, 1892.

DEAR BROTHER: Lady Henry and I will gladly go on your Advisory Council. We like you and admire your championship of occult science. We too have souls (!) and would gladly know, as well as gently believe in their perpetual, individual consciousness. Whoever will "look this matter up" will have our hearty thanks. Believe us ever yours sincerely in the love of God and the hope of Immortality.

FRANCES E. WILLARD,

ISABEL SOMERSET.

HORSES are not valued at higher rates now than in the earlier ages of the world, if we estimate the prices paid for them according to the price of food, which seems to be a fair standard of comparison, says Our Animal Friends. In King Solomon's time an Egyptian horse—the best horses were then procured from Egypt—cost one hundred and fifty shekels, about eighty-five dollars. Six hundred years after Solomon, in the time of Xenophon, Seuthis, the Thracian paid fifty drachmae, or about one hundred and thirty-five dollars for the steed upon which he rode during the retreat of the Ten Thousand.



RELIGION IN THE NATURE OF MAN.

BY G. B. STEBBINS.

A series of articles on Religion by B. F. Underwood has appeared in your issues for the last month. The fairness and frankness and ability of Mr. Underwood I respect highly, yet with his ideas on this matter I cannot agree.

In a paragraph published March 12th, he says: "It is sufficient for my purpose here to indicate that the so called religious instinct is not a primordial endowment, but an acquirement it implies simply the mind, with its power of feeling and thought, capable of change and growth, and the transmission of the results of experience in the form of predispositions, together with the external world and all its varied and mysterious phenomena, impressing us from birth to death and exciting to contemplative thought." *

To me that sacred instinct is a "primordial endowment." It is the soul's sense of kinship to the Oversoul, the spirit's aspiration toward its divine source and original. "The same in kind am I as the all-prevading spirit, yet infinitely distant in degree," said a Hindoo sage in the old Rig Veda.

"For in my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew,"
were the inspired words of Derzhaven.

"God of the granite and the rose,
Seul of the sparrow and the bee,
The mighty tide of being flows

Through countless channels Lord from Thee," is the thought of Elizabeth Doten's illuminated soul.

Philosophers and saints and sages, from Plato to Emerson, the great thinkers of all ages, whose words will never fade from memory, have held the same idea which ever shines with clearer light in those most versed in the things of the spirit, yet most free from the fetters of dogmatic theology. Plant a score of acorns in grounds stony or fertile, shaded or open to the sun, and trees stunted and feeble or grand in massive strength grow up. But they are all oaks, because the germ of the acorn had that "primordial endowment!" The germ of religion, the sense of kinship to the infinite soul and to humanity and immortality, is native in every human spirit, a part of its original warp and woof. In the darkness of savage life and the gloom of superstition its development is feeble; in the light of freedom and with spiritual culture it is the inspiring hope of the world, the help to the noblest ethics and the highest daily life; the sunshine in which we best see and interpret the facts of nature. Thus is religion a world-wide power, its perversions fading, its noble uses gaining. Its form changes but its spirit lives. All the long way from savage fetishism and cruel priestcraft to a natural and loving reverence has the inner life of man reached up,—his thoughts broadened and his outer life enlarged meanwhile. Through these ages there has been a sacred sense of great spiritual realities, dim and confused at times, but never lost, for it is innate and intuitive, and ever gaining by slow degrees; and this gain is the progress of religious ideas.

*Mr. Underwood claims that man has a religious nature, that religion "is rooted," to quote his own words, "in the depths and not simply upon the surface of consciousness," but that the human mind like the human body has been evolved from lower conditions, all the higher faculties and powers having come by growth, by development. He says (see THE JOURNAL of February 20, 1892, page 613.) "In the process of mental evolution there has been continuity, the higher conditions having been evolved from the lower ones. The complex religious nature of the enlightened man—if evolution be true—must have grown out of conditions in which none of its highest characteristics were present." Mr. Underwood applies evolution to the religious nature the same as he does to the reasoning faculties, to the imagination, to the aesthetic taste, etc., claiming that they all came to form a part of human consciousness by evolution from brute to man and from the lowest to the highest human conditions. This statement of Mr. Underwood's position is for those readers who may not have read his whole series of articles on "Religion" recently published in THE JOURNAL.—ED. JOURNAL.

No stick or stone was ever worshipped, no temple or pagoda, no cathedral or church ever built, save as sign and token of the soul's sense of a supreme power, a guiding intelligence, an immortal life and of daily duty.

"Nearer my God to thee,"

are the words they all utter, confused as the first sounds that infant lips can try, dull amidst the discords of pride and power, or clear as the song of angels. To hear that word, in his own soul, in temples made with hands, or in nature's great temple, and to be inspired to true work by that hearing is to be religious. Religion is spiritual intuition, the recognition of the unseen things which are eternal. It is also the highest philosophy gaining with the wider range of thought and reason. Thus is the sense of duty enlarged, and its application to life made wiser, as we learn that "love is the fulfilling of law." As the rubbish of dogmas and fogs of superstition are cleared away we stand firm, as on the rock, and gain clearer views. Character is based on spiritual foundations. Let us keep them broad and sure.

Between natural religion and a perfected and spiritualized sense there can be no conflict, for the truths of our inner life and the truths of nature must and do agree. Psychical science and the facts of Spiritualism are teaching this agreement. A godless science is to be held an unscientific absurdity sooner than we suppose. Emerson struck the key note of the scientific thought of the near future in a single verse:

"This wonderful creation,
A divine improvisation,
From the heart of God proceeds,—
A single will, a million deeds."

Here is that intelligent unity of plan and purpose, that "single will" without which the measured order of suns and stars, and that upward tendency which evolution teaches are impossible. But enough, for the theme is endless. Please give this a place in your fair pages, where it will stand peacefully beside the words of my friend Underwood, just as we two might sit side by side in peaceful comparison of our varying views, seeking thus to gain more light.

DETROIT, MICH.

SINGLE TAX ON LAND.

BY EDGEWORTH.

1. The single tax positions are 1: That land is an undivided bequest of "The Supreme Being" to the governments representing collective society, rights of eminent domain resting with government.

2. That increments of value due to civic aggregation rightfully revert to government.

3. That local fertilities in excess of the poorest soil in use, revert to government.

4. That government shall not be restricted in its expenditures; but on the contrary, extend them to manifold "internal improvements" and industrial enterprises, the tax fund for which land alone shall supply.

It is implied that the claim of a municipal or autonomic administration is subordinate to that of the State or general government.

5. That nothing else than land values shall be taxable, hence no "improvements" whether made by their possessors or by others. (In this case, increments or fertility due to labor should not be taxable.)

6. That all increments of value upon the original, not reckoned as improvements, shall be confiscated by tax, irrespective of their having been paid for or not by their actual possessors.

These last clauses, (5 and 6) I have not seen specified by Henry George, but quote from other single taxers. Reference to the above numbers will spare repetitions.

The single tax scheme embraces two applications, one agricultural; the other municipal. I confine my remarks to the former, and the farmer. It is an ideal farmer that single tax economy sees. It is one capable of holding and disposing of his crop himself, and capable of concert with other farmers as intelligent as between bankers, for instance. Strong, then in

the possession of the staff of life, they could shift any possible tax to the prices of their produce, and the boasted simplification in methods of taxation might be made, without ruining any body in particular. But the actual farmer is not, upon the average, intelligent beyond his routine farming, and financially he exists by sufferance of his merchant, for good reasons.

Only a few capitalist farmers could stand the strain of single tax, and they could do it by untaxed machinery, with hired labor, on tracts of several thousand acres, economizing about nine tenths of the usual farm work in obtaining a given product. Now political economy is satisfied with such a result. What cares she for the clophopper's independence? She will pat him on the shoulder, and ask him if he does not handle more dollars in wages than he used to when he ran a farm himself. She does not consider the dignity of family position compromised by dependence for wages. Your hired farm laborer has something else to think about than dignity, subsistence comes first. The single tax scheme has two weak places in the back. One is Canada, the other is Mexico.

If the United States were the universe, capitalist farmers would probably stay inside of it; but if Uncle Sam made the difficulties of farming too steep, what should hinder the eagle, capital, from taking skill under its wing and flying over the boundary line to free or less taxed lands? We should buy our bread from Manitoba, instead of from Dakota. We should sweeten our coffee with Mexican or West Indian sugar. Henry George and Colonel Ingersoll may couple teams, for they both see in the American working man, the operative, the employé, the dependent; one by tariff pressure: the other by land tax pressure; equally privative monopolies of government, by government, for government. George may claim the merit of taking the bull by the horns. The farmer is not compelled to buy store goods, if his women folks are handy; but how is he to help paying the land tax assessment, or else to leave the ranch. There is one thing I fail to understand; that is how the spread eagle can spread a few hundred million dollars broader in salaries, pensions and wastes, from presidency to presidency, after it has taxed out of its domains that energy which had been the most characteristic of United States industries. Theoretically, all other taxes than the land, are abolished. No revenue from customs houses. The land must pay before its farmers eat; can you blame them if they leave the land on the government's hands?

The single taxer's most plausible argument is drawn from the unearned increment of civic aggregation in towns and cities. Suppose it were simple and easy to skim the cream of unearned increments, without injustice. The question is whether the municipal sphere, or collective civic life that evolved the increments, has not the first right and the greatest need of them for its sanitation and public schools, not to mention police. We must consider the relation of this single tax El Dorado, to its back country farms. Our merchants could profit but little on the mere distribution of foreign produce. The anæmia of agriculture would extend to trade and all other economic departments. Anæmic countries fall a national prey to invading hordes.

What an economic paradox—for a government that requires payment of taxes in legal tender money, to pile all taxes on the devoted heads of that class which is at once the most necessary, and the least monied, and which by the least money pressure is subjected to the merchant's tender mercies! When necessary supplies are bought on credit every summer at an advance of cent per cent on their cost in November while cotton, the only money crop in the cotton belt, rarely gives two per cent over what it costs to make it, it is easy to estimate the relative positions of farmer and merchant.

In the farm, economic analysis distinguishes three facts. 1. Land, as the passive medium or sphere of all human production; 2. labor with skill and judgment as the factor and the access of labor to land its conditions: the diffusion of prosperity is proportioned

to the freedom or facility of such access which implies working capital, *i. e.* tools and machinery with beast or other manageable powers, with supplies for at least the first year.

It is this factor, which in sparsely settled countries where land is accessible, is most generally lacking, and which entails the sacrifice of personal liberty by debts bearing interest, to obviate the necessity for which, should be the first aim of a providential administration.

Instead of providing for this, single tax increases the difficulty by absorbing the land values; so that the farmer with only strength and skill has nothing to pledge but the possible surplus of his future crop, after paying land tax. This is so precarious, and at best so little, that it is equivalent to consigning him to hopeless serfdom.

REVISION OF FAITH.

By W. WHITWORTH.

"My dear," said Beck to his good wife, "listen. The general assembly committee on the revision of faith took up the doctrine of infant damnation, which was entirely eliminated by the adoption of the following substitute, which reads:

"Infants dying in infancy, and all other persons who are not guilty of actual transgression are included in the election of grace, and are saved and regenerated by Christ, through the spirit who worketh when and where and how he pleaseth. So also are all others elected, persons who are not outwardly called by the ministry of the Word."

"Thank the dear Lord!" the tender matron fervently exclaimed, "mothers can now rejoice that their babies are no longer doomed to God's wrath in the everlasting lake of fiery torment."

What an incubus of crushing anxiety and dread this will lift from pious mother's souls! How did a Christian mother ever live under the torture of belief that her own babe might be elected to damnation! How could she ever think, if such should prove true, that she could know peace and happiness in heaven! What a mockery of God's justice, of right, was this monstrous doctrine of unspeakable barbarism, when one thinks of the blessed Saviour's proclamation: "Suffer little children to come unto me, for of such is the kingdom of heaven."

"I declare," the good woman continued, "when I think of the thousands on thousands of men and women pretending to believe that they believed in this horrible consignment of innocent childhood to endless perdition, acting as teachers and superintendents of Sunday schools, and seeing families of prattling children fresh and blooming as the flowers, I am lost in wonder at the devilish cruelty and hardness of heart to which human kind can attain. But it is so refreshing to think, that these noble rectifiers of heathenish conceptions in the dark ages, have at last graciously permitted even such benighted unfortunates as have not had the blessed opportunity of being called to a sense of their lost condition by a minister's saving propaganda, to come in with the elect."

"Mother," said Beck, "you are entirely off your base; you are giving praise to this body of Presbyterian interpreters of God's word for wiping out the stupendous ignorant and arrogant blundering of the previous body of like self-sufficient interpreters who ordained infant damnation, without one thought to the important party of the second part. Don't you suppose Satan will have something to say about this?"

"Satan! My goodness, Thomas, what has he got to do with it?"

"I should say a tremendous sight. Can't you see, that the great hosts of non-elect infants Calvin and his followers virtually consigned to eternal perdition, —tagged them, so to speak, direct to Satan's dominions,—that they became his sole property, sealed and delivered without chance of escape from their horrible doom! And now, just as easily as their ancient brethren by a simple say-so set down in the confession of faith the dictum of infant damnation they

have chalked up infant salvation. You may depend on it, Satan won't like this one bit. Why, bless you, it snatches at one swoop, more than half the victims from his clutches. He will begin to tremble for the supremacy of his power, and gnash his teeth at thought of the extra labor he will now be put to, in tempting and bungo steering their escaped infants through the endless meshes of regular sin committal, after they are grown to manhood."

"Then listen to this rare gem they produced after vigorous debate:

"Work done by unregenerate men, although they may be things which God commanded, and of good use to themselves and to others, and neglect of such things is awful and displeasing to God, yet because they proceed not from a heart purified by faith, nor are done in a right manner according to the word, nor to the glory of God, nor do not meet the requirements of the divine law, hence they cannot be pleaded as a ground of acceptance with God."

"The full richness of this, mother, will be understood from the fact, that the formulators of the dictum set up their interpretation of what constitutes a heart purified by faith, what is a right manner of doing good according to the word and the glory of God, and what meets the requirements of the divine law; and do not hesitate to stigmatize as heresy whatever does not move along the narrow groove they have devised. Grosser arrogance and stultification of common sense it would be difficult to conceive. The only possible use of faith or belief is as incitements to righteous conduct in life. Right conduct is the supreme fulfillment of the law."

"But, Thomas, you must agree that God had a right to set down His demands in the way of salvation?"

"I don't call in question His right, but the presumption of men setting up their views as being the emanations of His will. The word, they stickle so about, has gone through so many vicissitudes in writing, translating, tinkering in revision and absolute fraud of pious fathers bent on making the text conform to their desire in doctrine, that I accept no man-made creed or confession of faith. 'Faith without works is dead.' That is, good works. But, good works without an atom of this orthodox faith can blossom and bear fruit that blesses all around like the genial rays of the bright sunshine, while so-called faith unlocked by righteous conduct is as barren of good as dry stubble blown about in the wind."

THE UNSEEN REAL.

By MARY HULETT YOUNG.

A youth was alone in the cheerful parlor of a quiet home. His features were classical, and his head one of those narrow-based, high-built structures which make low sensuality impossible,—and beside; he had the crystal look and the delicate pale hands that reveal hereditary consumption. His expression of face was a troubled one just at the moment when a middle-aged man whose every look and manner—though far from ostentation—told of position and influence among others entered the room. The visitor saw at once the trouble on the youthful face, and went near to lay his hand kindly on the head which was moulded so like his own.

"What is it, Will?" he said, "tell me all about this anxiety."

"Good morning, Uncle, I am so glad you came! Yes, you can guess at what I mean if any one can. I do not comprehend it myself."

"Tell me all and see if I can comprehend it," the uncle said smilingly, for the youth hesitated as if puzzled or forgetful.

"First tell me, uncle, why they are all resolved to shut me in this close and stifling room, when I was happy and comfortable in that quiet west wing,—I wanted to stay there."

"Well listen," the uncle began, speaking slowly. "The weather will soon grow cold, and the west wing is not in good condition. Beside, it is too far from the sitting-room and the family, it seemed much too lonely for you."

"I was not alone, I had company through all the nights."

The slightest possible contraction came to the brows of the respectable gentleman, as he said:

"Is it possible that any one has dared to enter the house and remain in it without our full knowledge and consent?"

"Do not be annoyed, dear uncle, my visitor opens no doors, touches no safes nor cabinets—only comes to make me happy."

"How does your visitor come?" asked the uncle with a slight surprised quickening of breath.

"I feel, almost hear a soft approach—then there is one sitting beside my bed—and I sleep the sleep of a perfect rest."

After some silent thought the elder man said, again speaking slowly, "Promise me, William, not to be sad any more about this. All the doors and passage shall be left open, and if your visitor is good and pure as you believe, it will come to you here as well as there in the west wing. I hope it may come if it brings you happiness."

"It does it does,—such happiness!"

It was a moonlit and pleasant evening of mild autumnal weather. All the doors toward the west wing were left open; but outside of that west wing were watchful eyes till past midnight. Then William's mother stole gently to the room of her son. She found him in calm slumber, with a seraphic hush over his pale features. She watched during the remainder of the night. Others watched also in silence not far away. They saw no one—their eyes were holden. The invalid youth awoke with a joy not to be mistaken on his sensitive face.

"O tell uncle my visitor came! and will never forsake me."

A few days longer that pale, happy, beautiful face was beside his mother at the family dinner. A few more mornings the glad assurance was spoken, "My visitor came." One day William left the table to take his usual rest on a couch before a window. A few minutes later the mother, thinking he looked very white, went near—Three times he breathed gently, then was safe from all pain forever.

Beyond question beings exist, with minds so constituted as to be far more readily receptive to psychical or spiritual presence and influence than others. The mind, with no purpose of its own, may be suddenly abstracted more or less from the present while some lovely thing takes reality before it, the thing of consciousness, the real of existence. The abstraction comes—need not be brought—a sweet restful lesson of beauty and joy—and it comes to the "pure in heart."

A Christian mother whose two lovely daughters, her all, had been separated from her by death would rarely allow herself to think for a moment of the possible state of her departed ones, lest a wish should spring up to have them near amid the silence of her desolated home. "No, no," was the persistent language of her mind, "it is mine to bear, let them have joy," and she thrust away the thought of her darlings, that her need of them might not draw them down to her.

One evening twilight this mother sat alone, not indulging a reverie nor a wish for joy,—when suddenly a rushing thought took possession of her and of everything around her.

"Your daughters are coming!" and in that wonderful abstraction which has been named, she knew that the two young maidens came, hand in hand, talking pleasantly together and, through a long window, entered the room where she was. They passed behind her, as if respectfully, and took places standing, or rather in the air, at either side of her. As they remained thus the language of spirit to spirit was as clearly comprehended as a voice is gathered by the ear. *

"We are happy—would not come and be as we were. We came to comfort and assure you. We wish to go back."

And cheerfully, happily as they came they went, while the mother, astonished, yet filled with blessing,

* The words of the spirit maledict were so definite to the mind of the mother that a single word added to them or taken from them was impossible without a jar of non-recognition being felt by her.

asked God that her sacred faith might no more be so weak that her children must come from their joy to strengthen it. This woman had brain and will and no small power of study and investigation. Yet she has never doubted the reality of that visit from the unseen real.

The persons who made the forgoing statements were sane and true. They believed or they would not have spoken. And besides they had no motive for a wish to be false. The youth was at the brink of a grave which, but for the visits of his spirit guest, would have been an awful darkness. His mind had not been taught credulity by over-religious parents; they were not even professedly religious, nor was the kind and noble uncle.

The visitor came. "Are they not ministering spirits sent forth to minister?"—Hebrews, 1, 14.

Mayville, N. Y.

LETTER FROM RUSSIA.

NO. II.

BY—

[CONCLUDED.]

A knock at my study door and I see before me a young and sturdy moujik. His long hair, cut just over the eyebrows, and his fair beard give a rough look to his ruddy and tanned visage; but his blue eyes which, though showing a good deal of astuteness, agreeably light up his expression, and his mouth expanded in a broad grin, shows a set of teeth which fairly prove that black bread, however stale, is of no odds to him. Dressed in his long coat of yellow tanned sheep skins, with great top-boots made of felt, he is a good type of the Russian peasant. Turning to the "Ikon" in the corner he crosses himself religiously and then salutes me—"Sdrasvouite, Grigore Danilovitch." "Well, Nicolas, what has brought you so late? For the dogs have been barking this last hour and the wolves are probably not far off!" "I have my gun with me," is his laconic answer, "and my horse is well fed." * "Have you tracked a moose?" say I, for Nicolas is my hunting companion. Nicolas, instead of answering, turns red and begins shuffling his fur cap from one hand to the other, which movement throws his coat open and I see he has donned a clean, red shirt. Something extraordinary has brought him to me, for today is not a feast day, but knowing that questions would only embarrass him, I patiently await the result of his visit. Nicolas turns the conversation on hunting matters and it is only after half an hour that he says he has come to me with a petition. "You see, master, the good Lord has blessed Austinia (that's his wife's name) with a son today, and I have come to ask you if you will do me the grace of being his godfather." "Well, if that's all, you might have said so straight out; I agree under two conditions, that I can call the child after my own name, and that I choose my own godmother." "Many thanks, Grigore Danilovitch; call the boy as you like." "Well, I will come tomorrow to the village and now go and take a glass of tea, the samovar is boiling in the kitchen." Tea is as national a beverage in Russia as it is in China. No commercial transactions amongst the merchant class are done without drinking tea; you see the fat long-bearded "koupetz" or merchant standing behind his counter at all hours of the day with a steaming glass of tea beside him. The first thing you have to do on paying a visit is to take tea. The peasant even, who twenty years ago, hardly knew the meaning of the word tea, must be poor indeed if he owns not a tin samovar; but I will stop talking about tea and explain my desire to choose my kouma myself.

The koum and kouma are considered to be spiritually married, and in point of fact after having christened a child, cannot be bound together in the ties of matrimony; for the same reason, husband and wife, or near relatives cannot be the spiritual father and mother to one and the same child. Now I laughingly thought to myself that as I was going to be spiritually married, I might just as well choose a pretty wife, and I did accordingly, pondering the pros and cons concerning the choice of each pretty girl in the village, on the road to which my horse was lazily trotting, and which, as I have already said, is but three miles away. Of course, you have but a faint idea of what a Russian village is; therefore I will at-

tempt to describe my village, for if we talk about people, we must also talk about where and how they live, I having more than once made the remark that one can pretty fairly judge the character of a man, by the character of the home he lives in. This rule applies to nations as well as to individuals. Look at the general run of English towns. Dismal brick walls pierced with uniform rows of windows, with no outer show of ornament or ostentation, but how comfortable they are inside! every article of furniture is solid, everything is of use; look at the English national character, a cold, even forbidding outward influence, but once you can get inside, why you find comfort and even geniality. Now glance at a French town, whose houses with their florid architecture are most agreeable to the eye: inside of these houses you will find everything arranged to please the eye also, for gold and brilliant ornamentation are not spared, but half the furniture is only made to be looked at, and is as useless a luxury as the thousand and one odds and ends that are scattered in every available space. Does not this outward show give us a true insight into the national characteristics? The Frenchman has an agreeable, pleasing outward manner, will swear eternal friendship after ten minutes acquaintance, but can be relied upon about as much as the thin legged gilt chairs that one meets in profusion in his drawing-room. And again the German towns—what an architecture that reminds one of stout beer-pots and long-stemmed pipes! and so neatly drawn in a line, and gotten up uniformly, one can almost imagine that the stiff-necked police, orders once a day the houses on his beat to fall in and number and fines them by a stentorian "tion". And is it not true that the fat beer-loving, pipe-smoking Teuton lives under the iron rule of military despotism?

But while we have been "philosophizing," our sleigh has come to the brow of a hill, at the foot of which lies our village, occupying both banks of the stream that wanders along the valley—but all this is covered with deep snow, and were it not for the smoke that curls up to the bright blue sky, one might think the village was deserted. The Russian "izba," or peasant's house is built of logs and thatched with straw; three, at most four windows give an outlook into the street, windows just large enough to put your head through. The izbas are separated one from another, on the street front, by a broad paling, which reaches up to the roof nearly, and has a large broad gate leading into the yard; through this gate will we go, and putting up our horse under the shelter of a straw roof supported by rough logs, enter into the izba:—the outer door passed, we find ourselves in a sort of "black hole" of an entrance, for no light comes into it but through the open door, where a novice would lose himself amongst the bags and boxes and rude agricultural instruments that form a comfortable lodging for a few cocks and hens. On the left hand side is a door that is padlocked;—that is the "tchoulass" where all the valuables are kept, such as clothing, flour, etc; on the right is another door and opening it, and taking care not to strike our foreheads against the low lintel, we find ourselves in the izba. On the left a huge low brick stove, with a flat top. On this are three or four, flaxen-haired children; on the right a low bed encumbered with sheepskin coats. A rough bench runs around the wall. In the corner facing the door are the ikous, and undercath them is placed the small rough table; from one end of the brick stove runs a broad partition which divides off the "room" from the "kitchen," kitchen just large enough to enable one person and a calf to stand in it. I imagine you smiling and wondering at the way I bring in a calf into a kitchen, but just about this time, as it is cold outside, calves are kept and fed in the izba. It is only because there are expected guests that the calf has been shoved into the kitchen; at other times, he lives in the room and often in company with three or four lively young lambs, and perhaps a hen or two that has had her toes frost-bitten. So one has all the agreeable and disagreeable sights and sounds of the farm-yard, without being obliged to stand out in the cold.

At the door we are met by Nicolas and Austinia, who though but yesterday gave birth to my future godchild, is actively engaged in cooking, being helped by her mother in the discharge of her household duties. As to the "Krestnik," he is lying in his cradle, made of a square wooden frame, to which is screwed a piece of sacking and tied by the four corners by ropes to a ring in the ceiling. Here, on a cushion, lies the future moujik, and a sturdy one he promises to be, for he is making an awful row, while his eldest brother swings him about in the most unceremonious manner. But it is time to be off to the priest, so having sent for my kouma, and wrapping up the child in divers cushions and furs, we drive off seven miles to the church; here I give the necessary orders that the font be filled with tepid water, (for I have seen christenings where the water was ice-cold). I go and have a chat with the good father whilst the font is being made ready. Here comes the diakon and announces all is ready. The

font is a large tin vessel with embossed work of copper representing divers saints. The godmother holds the child, standing on the left of the godfather. The priest lights the three tapers placed on the rim of the font and proceeds to bless the water, then taking the nude infant he places it on his left hand whilst with the fingers of his right hand he stops the ears, nose and mouth of the unfortunate, and plunges it three times under the water in the name of the Father, Son and Holy Ghost; the squalling child is received by the godmother on an embroidered towel, which becomes the property of the mother of the child; the child being wiped dry, the priest proceeds to put on its shirt and the cross and then places the infant in the arms of the godfather. The priest, godfather and godmother, following one another, proceed to walk three times around the font. Then godfather and godmother promise to renounce, in the child's name, the "pomps and vanities of this wicked world" and turning their backs to the font, spit (actually) on the devil and his works. The child is then crossed on the forehead, ears, eyes, nose, mouth, breast, hands and feet by the priest with holy oil. A lock of hair is cut off and being rolled by the godfather with a piece of wax, is thrown by him into the font. The peasants' superstition says that if the wax floats the child will live; if it sinks the child will never reach manhood. So the christening is ended and we drive off to our village to the christening feast. Custom requires the godfather to pay the priest, buy the cross and give a dress—when he can—to his kouma and to the mother. The kouma gives the child his first shirt, his bonnet and the towel. But the feast is ready and, as it is lent everything is very lenten—for a fast in Russia means no animal food whatever—of course meat I will not speak about, for even the Catholics eschew meat, though water fowl is considered as fish by some extraordinary feat of Catholic reasoning; but in Russia, fish, eggs, butter, milk, everything in short but purely vegetable is forbidden; and when we come to consider for instance, that lent lasts forty-eight days, during which the peasant can eat fish but twice, Annunciation and Palm Sunday, we can imagine the joy with which he meets Easter Sunday, when all forbidden comestibles are in abundance. The Russian peasantry observe fast days very religiously, and when I say that this year fast days are two hundred and twenty-three in number—for some fasts vary in length—one can imagine the sentiment with which the moujik eats "fat" the remaining hundred and forty-three days. Poor fellow, and not so very fat even then. Cabbage soup with a very small portion of meat and mostly no meat at all, buckwheat or millet, boiled in water, milk, an occasional omelet, rye-bread as black as grilled coffee—such are the dishes the "missus" puts before him: Here all, man, woman and child, armed with wooden spoons, dip into the family dish and fish out their dinner mouthful by mouthful. But, in my honor, I have a plate and a knife and fork placed before me, and no one partakes of anything before I have helped myself. I am seated at the place of honor also, under the ikous; before me stands a bottle of spirit distilled from rye, which requires a Russian throat to be swallowed; so filling my glass I drink to the health of my godchild, the father and mother and company assembled and am obliged to drink "dry" so as not to offend all the good people. Then my kouma must drink and the glass goes round in turn. The child's mother waited on the table. One involuntarily compares those hearty robust women who, twenty-four hours after child-birth attend to their household duties, with the "fashionable" lady who keeps her room for a month or so. But here comes the child's grandmother with a dish of buckwheat covered with a clean cloth. The old dame has performed the duties of midwife, and placing the dish on the table invites the guests to "buy the dish;" each one pulls out a piece of money, varying in value according to his ability, and places it under the dish. This money belongs to the mother of the child, and what the guests place upon a separate plate goes to the midwife. So the feast ends and, having been kissed by my kouma, I start off home again thinking of the simple, strange customs of the Russian peasant; toiling on through life, knowing no pleasure but that most unfortunate one, the bottle of vodka; living the same life in the same conditions almost in which he lived three hundred years ago; his poor, rough, though warm, log-hut being a true type of the simplicity and roughness of his character and the warmth of his heart.

CAMP-MEETING SCENES.

The phenomena exhibited at religious revivals have an interest for the psychologist and the student of psychological science as well as for the devotee who participates in the excitement. A writer in the San Francisco Chronicle graphically describes some weird spectacles seen by lamplight down in old Kentucky where colored people were under the influence of the power.

* Meaning a well-fed horse runs well. The peasant employs many images in his language.

The last trump sounds says the writer. At least, it can seem no more startling when it comes than the blast which black Gabriel has just blown on the big conch up at the preacher's stand. His business it is to awaken the sleepers in the double row of two-story board "shacks," called "tents," ranged hollow-square-wise about the space reserved for worship. Here on the height above a great curve of the Cumberland, is encamped the army of the Lord. It is a great yearly outing of all the dwellers between the rivers, looked forward to for weeks and afterward long remembered and talked of.

The camp-meeting at the bend is to us what Cape May and Old Point, Mount Desert and the Thousand Islands are to city dwellers. None so rich or worldly they do not wish to attend, none so poor they cannot afford to go.

Gabriel's trumpet—it sounds a little irreverent—has roused those whose business or pleasure it is to rise first. Issuing from the "preachers' tent" come half a dozen long, black coats. Their yawning owners go to the stand, a wooden booth, branch covered, where they lay out the day's programme.

Sleepy cooks and man-servants exchange greetings, bring wood and water, decapitate unwilling chickens and begin breakfast.

Most of the "tents" have a little "lean-to" at the back, where a rusty stove is set up, but a few still cling to open fires in improvised ovens of river stones laid up in river clay. Fried chicken and pink slices of boiled ham, beaten biscuits and honey, peaches and melons are soon on the table and soon dispatched. Then the real business of the day begins. The first service, from eight until ten o'clock, is usually the experience meeting, and preaching follows from half past ten to twelve o'clock or until the preacher tires; "love-feast" in the afternoon from two until three o'clock; preaching then until five o'clock and a grand rally at night, the services sometimes lasting until eleven o'clock or even later when the revival spirit is strong. The seats are planks, none too smooth, none too comfortable; the floor, last year's brown leaves; the roof, a cool, green, rustling canopy of interlaced boughs. The effect is very fine the calm summer nights, especially to an onlooker. The preacher's stand is flooded with light that all may see the speaker, the congregation mostly unseen, here and there a face standing out against the background of some tree trunk, beech or oak, or slender, graceful maple.

Weird enough it is, but not to be compared for scenic effect with a meeting at the colored folks' ground, for they too enjoy this summer feast of religious revival. A quarter of a mile back on the ridge is their camping place, where the tents of the few children of Ham who are not servants are set up.

Old Uncle Benjamin goes about lighting the few lamps suspended from branches or hung against trunks. It is about the only service he can perform, so old he is, so weak his limbs, so trembling his withered brown hands. He is more than ninety, but nobody, least of all "Unc" Benjamin, himself, knows how much, and it is a common saying among his class that death has forgotten him, and that he will eventually dry up and blow away.

Over the ridge path comes the first installment of the evening congregation, two or three young nurses, their charges put to bed, themselves brightly gowned and wearing white aprons. Others come by twos and threes; old women, fat, rolling as they walk, their heads in turbans; pretty girls, straight and slender; young fellows swinging canes, putting on great airs; the elders of the church, with gray hair standing out under their old-fashioned hats.

All these belong "tuh the white folks' ground," being employed in some capacity by the dwellers thereon. A few moments of social conversation follow the seating of the congregation, then a big, black fellow, with a chest that rolls out the notes like distant thunder, starts a hymn. Others join, until there is a great volume of sound, each individual putting in accidentals of his own and all without a discord. Then the preacher for the evening stands up. He belongs to a new order of things, just rising. He is slim and scholarly looking, with gold eyeglasses and no negro accent. He belongs to a Louisville church.

He reads two verses of the hymn, which is sung, and then, "Brethren, we will begin our services to-night by administering the ordinance of baptism by sprinkling. Let the child be brought forward."

A young man and a woman come to the front well within the light from the stand. The woman carries a month-old child, a little yellow thing, with abundant black hair and big, gloomy eyes.

"Name this child," says the young preacher, taking the little bundle.

"We all done name hit already—done call it Gawge Augustus," explains the fond father.

"George Augustus, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. May the blessing of the Trinity be upon thee."

He sprinkles a few drops of water over the unwinking yellow baby and hands it whimpering to its mother, who soothes it with caresses and inarticulate words after the manner of mothers.

"Let us pray."

The young couple kneel; the heads of the congregation are bowed.

"Lord, thou art our Father and we are Thy children. Baptize us with Thy spirit as Thy servant has baptized this child with water. Hear us when we cry to Thee, as the child's mother hears him and hastens lest evil befall him. Like as the father piteth his children, do thou pity us. Bless us all, and especially this infant admitted but now into Thy church. May he grow in Thy nurture and admonition. We thank Thee that he has been given to bless the union of his father and mother and that he belongs to them, that none in this day can say: 'Give me Thy flesh and blood that I may barter it for gain.' We thank thee that the flag of liberty waves over the cradle of every black-man's child. May this one always defend and never disgrace it. Save us for Thy name's sake. Amen."

The little Christian retires to the background. The young preacher delivers a short address and leaves the ground, excusing himself on the plea of having had no sleep on the boat last night.

Most of the congregation are rather glad to see him go; they respect him very much, but they do not understand him well. He is twenty years in advance of them.

The big bass strikes up another hymn. The enjoyable part of the service is about to begin. They came for excitement; it will soon be forthcoming.

"We is toilin' up the way!
Weary way! Weary way!
We has journeyed many er day
To de's the kingdom.
Happy lan'! Golden lan'!
Whe' their hebenly harpers stan'
In the kingdom!"

Ben Hammond, a popular exhorter, comes forward and talks in a fiery style, winding up with an invitation to sinners and backsliders to come forward and be prayed for. There is a long pause.

"Ain' nobody comin'? Is y'all case hardened? Don' Gaud's word had no 'feet on y' all? Ain' yuh hungry f' His braid en thu'sty f' His springs? Come now, while Brer' Her'cles sings."

Hercules' heavy bass comes slow and solemn,

"Be'n lis'nin' since the light, Lawd;
Be'n list'nin' all the day;
Be'n lis'nin' till the night, Lawd,
F' tuh heah some sinnah pray."

"Bless Gaud, that's one soul a-coming," shouts the exhorter, "Le's see moah, moah! You uns come en save! Come 'fo it's too late! You is sinkin' deeper en deeper in perdition! You is hair-hung en breeze-shaken ovah dat fi-i-ery pit! How kin you stan' sich a hot blaze? Don' let yo'self be squorched to all eternity! Come get yo' sins forgiven!"

A dozen men and women, all young, are meaning and sobbing around the altar. By each kneels one or more of the old members of the church, warning, praying or comforting. At one end of the row of "mourners' benches" a middle-aged man is going up and down in the air like a rubber ball. It is his way of enjoying religion.

His arms hang limp, he says naught, there is no perceptible effort in his exercise, which he always continues until he falls into a sort of coma. When he comes out of it he will declare he has been at the gates of heaven and has been refused admittance because yet alive.

Now the big-chested singer mounts the stand. He has no trouble to make himself heard above the groans and sobs of those at the altar.

"Brothahs and sistahs! Go out among the sin-nahs en fotch 'em in wheddah or no! Come you all en take up the cross Chris' dun drop f' yuh! Jeems Williams, I know ye is un' conviction! So is Ma'y Jane Pearson en Hinry Walters! Y' all speck Gaud gwine sc'n en angel tuh grab yuh by the scruff er the naik en fling yuh into heaven! He ain't gwine do it, I tell yuh now! Des take yo' foots in yo han en walk up here! You all go to work and pray f' religion!"

The darkness deepens, the air grows heavy. Away in the west, just at the horizon, sheets of pale fire glimmer. There is a little whisper among the cypresses down by the river, and now the topmost boughs of the maples shiver and a shower of scarlet leaves falls from the sweet gums. A girl rises and begins to shout: "Bless Gaud! I is saved! His spirit is on

me! My sins done washed clean away in the sweet Lamb's blood! Glory! Hallelujah! Glory!"

A dozen are on their feet in an instant, shouting, swaying back and forth, singing, praying aloud. Through the noise comes the far-off peal of deep thunder, dying away across the river.

The exhorter cries: "Hear that, you sinnahs! Hear that! The rollin' chariot wheels of an angry Gaud! He would er taken yuh tuh his arms lak little chil'en, en you would not! Yuh sat yuhself in the seat of the scornful, en mawked him—en yet He mussyful? The loud thunder's makes yuh deaf is His voice with one moah wa'nin! The lightin' 't kin split er twisty ellum is the torch He sends tuh light yur tuh repentance! He gives yuh one moah chance! Take it now! His storm er wrath er gatherin'; be saved 'foah it breaks on yo' sinful heads, en 'stroys yo' souls, es His lightnin' kin 'stroy yo' bodies!"

The climax has come. The congregation has risen to their feet. The mourners have all "found religion," or something they take for it, and are sobbing and talking and laughing and clinging to each other. A few minutes more of it would have seen half a dozen in strong convulsions.

But the branches are beginning to twist together and the flaring lamps are going out. All the west is afame and clouds scurry by. Clearly the time for shelter-seeking is at hand. But how will the leader let his congregation down?

He rises and stands silent, a grand figure, "black, but comely," with hands outstretched in the manner of one who invokes a blessing. Attention turns his way; presently there is no sound save the rising wind and now and then a half-stifled sob. "Christian friends, we has had er great blessin'; many has been added tuh them that still praise Gaud in his kingdom. Let us us stand in silence before him en commune with our own souls before we retire. May the blessings of Gaud, the Father, His Son, the Saviour, en His Spirit, the Comforter, be on us all. Amen."

Ten minutes later the spat! spat! of the first big drops begin. The river dimples, the leaves turn their edges, the branches bow their patient heads. Old Benjamin puts out the last lamp and hobbles into his low-doored shack just in time to avoid the downpour.

THE SOCIAL EDUCATION OF GIRLS IN FRANCE.

Their minds were shielded by their parents and their friends, and the latter were careful in their presence, says Madame Adam in the North American Review for April. A word was sufficient to make them pass quickly over a dangerous subject. "Do not forget that there are some young girls here"—and the story would be stopped short. Everything, as I say, was done to keep the thoughts of young girls on poetic, gay, and juvenile subjects. Facts about nature and science were only revealed to them when they had to be initiated into certain mysteries of life. A young woman who studied botany became a curiosity the moment when she pronounced certain words. Ornithology was the most accepted science, because it was useful to mothers at the time of marriage for certain necessary revelations. The nests and the little birds gave a poetic turn to talks that were necessary on the wedding day or the day before. But how many girls have been frightened and unnerved at these revelations, and how they would have fled to the far ends of the earth if they had dared, rather than contract a marriage, as Monsieur le Maire says! Our young women, whether of the higher or the lower nobility, of the peasantry or the tradespeople, lived in a complete and ethereal ignorance. They did not know evil. It is quite true that they were not armed to guard or defend themselves but they were often thrown into marriage unprepared, because of scruples and hesitations only too common on the part of mothers, who have not the slightest suspicions of the consequences; and they are as often indignant and disgusted by the exigencies. On the other hand, a young girl who opposes her family in a reasonable marriage with no other pretext than that the aspirant did not please her was unanimously censured. "Mademoiselle wishes to choose, herself, to marry, herself," they would repeat with severity. How could such a thing be permitted?

"Do not her parents know better than she what will suit her? She is a girl who will come to no good." Then, a young girl never read any papers but fashion papers. Her educational books were examined, carefully looked over and expurgated. Even her dreams were classic; they must have been ideal in the extreme, and nothing material could have been imagined by her, nothing but a platonic husband promised her in life. It was not proper to have too good health, either, or too much appetite, if she would be a really aristocratic young woman.

At the World's Fair inquiry by a congressional committee, Director-General Davis said the liquor interests of this city would subscribe \$100,000 to have the Exposition closed Sundays in order to crowd the visitors into their saloons.



MOTHER AND CHILD.

One night a tiny dew drop fell
Into the bosom of a rose;
"Dear little one, I love thee well;
Be ever here thy sweet repose."

Seeing the rose with love bedight,
The envious sky frowned dark, and then
Sent forth a messenger of light,
And caught the dew drop up again.

"Oh, give me back my heavenly child,
My love," the rose in anguish cried;
Alas! the sky triumphant smiled,
And so the flower, heart broken died.
—EUGENE FIELD.

MISS FRANCES E. WILLARD contributes to the Woman's Journal the following sketch of Lady Henry Somerset:

The principal residence of Lady Henry Somerset is at Eastnor Castle, one of the finest "show places" in England, said to be outranked only by Warwick and Chatsworth. Twenty-five thousand acres of land belonging to her surround this grand ancestral home. One hundred and twenty-five thousand people live on her property in the city of London, and she owns the town of Reigate, where she has another beautiful residence, besides a third in London. One of her ancestors, Lord Somers, was Chancellor of the Exchequer in the reign of William III., and was mainly instrumental in securing the Protestant succession. Her father, Earl Somers, was in the house of Lords, like his ancestors before him. Her great-grandmother was maid of honor to Marie Antoinette; her sister is the Duchess of Bedford, and her only child the prospective heir to the great dukedom of Beaufort, descending in a direct line from the Plantagenets.

But this noble lady, who has had all that rank, wealth, culture, travel, and this world's widest opportunities can give, has not the slightest trace of knowing that all these things are so. Inheriting beauty, besides being one of the two greatest heiresses in England, Lady Henry Somerset has none of the arts that handsome women often cultivate. Every movement is full of grace; her bearing portrays her as a woman of elegant and refined culture, while her sweet voice and beautiful enunciation of English are in themselves a charm that would hold the American audiences gathered by thousands to hear her, if no other spell had been laid upon brain, heart or conscience.

She holds evangelistic meetings among the miners and in the slums of London. To her home at Eastnor Castle she invites the poor of the great city one hundred miles away, entertaining not infrequently in her beautiful park seven hundred of them at a time. She has eight church livings at her disposal; that is, the life positions of as many clerical gentlemen are dependent only upon her choice. She goes a great deal among her tenantry, and if her generosity toward them were recorded, the help she gives them and their young people in getting started in life, the book would be one of golden deeds. "Lady Henry Somerset is a whole fresh-air mission in herself" was the verdict of one whom she had helped. At one of her residences, Reigate, twenty-five miles from London, Lady Henry has founded a home for friendless children, many of whom she has personally rescued from the slums of London. She has built a chapel, reading-room and restaurant in the midst of her London tenantry, and frequently holds meetings there.

Lady Henry Somerset was married in 1871 to Lord Henry Somerset, son of the Duke of Beaufort. He was for some years Comptroller of the Queen's Household. She spent much of her time at court, but she never was a gay, unthinking lady of society. When great state balls were given, she returned home at twelve o'clock, about the hour when the most fashionable were just arriving. Always devoted to books and charity, she found her satisfaction outside the whirl of conventional circles, and mingled in them only because her station rendered it necessary.

Lady Henry Somerset consented to accept the presidency of the British Woman's Temperance Association in 1890. She had already signed the pledge, and had asked her tenantry to do the same.

She was, therefore, a temperance woman before taking the White Ribbon and entering upon the official work. There is hardly a city or town in England that has not heard her earnest voice pleading for total abstinence. To say that she is beloved by her constituency of temperance women would be to put the matter mildly.

She is deeply interested in the World's Columbian Exposition, and will help it on all she can from the other side of the water. She will return to America next spring, to be present at the convention of the World's W. C. T. U. to be held in connection with the great Exposition, after which it is expected that she will join the commission of representative temperance women who will take to all the governments of the world the great petition asking for the prohibition of intoxicants and opium in all countries. A million names have already been secured to this petition, and one or two million more are being sought.

Thus much for the beginnings of her history, for Lady Henry Somerset is but forty years old, and has every prospect of as many more years to be spent in the love of God and of humanity for the greatest reform that history records.

Of Miss Willard this brief sketch is given by H. B. B. in the Woman's Journal:

Frances Elizabeth Willard was born September 28, 1839, in Churchville, New York, fourteen miles west of Rochester. She was the fourth of five children, of whom three survive. A welcome and beloved child, a merry, romping girl, a happy student, an eminent teacher, a tireless traveler, a temperance advocate and organizer, an active force in politics,—her career has been a varied and eventful one. It has been her mission to bridge the chasm which separated the women of the churches from the wish for the rights and responsibilities of citizenship, and to lead the great host of temperance workers to desire and demand the ballot. Miss Willard has marshaled the womanhood of America in support of temperance, social purity and home protection. In 1853, less than forty years ago, Rev. Antoinette L. Brown was refused admission as a delegate to the World's Temperance Convention in New York City, because she was a woman. In 1878, twenty-five years later, the National Woman's Christian Temperance Union voted not to indorse woman suffrage as a temperance measure. But in 1879, at Indianapolis, it chose Frances Willard its president, and to-day it makes the effort to secure political equality for women a part of its recognized work, with a National Superintendent of Franchise in charge of that department, and with State Superintendents of Franchise in thirty-nine States and Territories. At the age of fifty-three, Miss Willard seems likely to have still before her twenty-five years of vigorous work.

With the added wisdom of experience and the power of a national reputation, and with a following of nearly 200,000 women lovingly devoted to her, let us hope that she will be able so to train and organize the womanhood of the nation as to make irresistible its demand for legal and political equality.

BEECHER AND SPIRITUALISM.

The following appeared in the news columns of the Chicago Inter Ocean of March 28, as a special dispatch from New York dated March 27:

At a spiritualistic meeting held to-day, Isabella Beecher Hooker, a younger sister of the famous preacher, and wife of John Hooker, Auditor General of the State of Connecticut, answered the sensational query as to Henry Ward Beecher's belief in Spiritualism in the affirmative. In an address she said she came to believe in Spiritualism in Paris in 1874, when an apparition appeared to her. With a brief reference to her distinguished brother, she said that recently she had received a communication from his spirit in these words:

"Belle, I was a coward. I knew the truth and believed it, but had not the courage of my convictions. I feared that my friends would desert me. Now I know that if I had not been a coward I would have carried the whole congregation of my church with me."

This created a great stir in the audience. Mrs. Hooker then started to say something about her equally famous sister, Harriet Beecher Stowe, of "Uncle Tom's Cabin" fame, but she suddenly stopped, and although urged to go on, would say nothing more on the subject. The audience expected that she was going to say that Mrs.

Stowe was also a believer in Spiritualism. The widow of the late Henry Ward Beecher, when asked for confirmation of the statement, said: "Mr. Beecher, so far from being a Spiritualist, was always bitterly opposed to the encouragement of its professors in any shape or form. He often said that the so-called Christian science and Spiritualism did more harm to religion than all the assaults of infidelity."

"As to this woman, Mrs. Hooker," she continued, "she embittered the last moments of Mr. Beecher's life." Mrs. Beecher said that Mrs. Hooker only took to Spiritualism about a year and a half ago, so far as she could learn. It was only one of her many freaks. "The Spiritualists seem to look upon me as their legitimate prey or object of conversion," she said. "A clergyman in Chicago some time since, gave me a great deal of annoyance by sending letters in which he said Mr. Beecher had been heard from in the other world, and that he said that for twenty years he had been preaching error, but now he preached truth. Another letter said that he had been in error for fifty-five years. I wrote the clergyman and told him he must stop writing to me or I would at once publish all his correspondence. Since then he has given me no further trouble. Mr. Beecher until his death laughed at the idea of his being a Spiritualist."

The editor of THE JOURNAL enclosed a copy of the dispatch to Hon. John Hooker, with a note suggesting that he and Mrs. Hooker make a statement for the public in regard to Mr. Beecher's attitude toward Spiritualism, etc. The following reply was received and it is now published with Mr. Hooker's permission:

HARTFORD, March 31, 1892.

MY DEAR SIR: Your note is received with your slip from the Inter Ocean. You suggested that Mrs. Hooker and I make a statement for the public with regard to the matter. It seems to us both not best. We could only assert that what purported to be spirit communications from her brother Henry, have come to us repeatedly, sometimes to us both, sometimes to each separately through different mediums in Hartford, New York and Boston, in some cases from mediums who had no knowledge who we were; in which he always addressed us in the most affectionate terms, and in several of which he expressed his regret that he had not avowed his belief in Spiritualism and preached it while in earthly life. The language, in most cases, was strikingly like his, and often, as well as the ideas expressed, was altogether beyond the capacity of the medium. If we were to publish a full statement on the subject nobody would accept it but Spiritualists, and they believe it now.

As to Mrs. Beecher's assertion that Mrs. Hooker "embittered the last moments of Mr. Beecher's life," it is only an attack of personal malignity that is not limited to us, but has been distributed among other brothers and sisters of Mr. Beecher. A sister was never more sisterly and affectionate toward a brother than Mrs. Hooker toward her brother Henry. Not one of his other sisters surpassed her in this. I have a mass of documentary evidence extending through and beyond those trying years of his life, consisting largely of correspondence with him that the public has never seen, which will settle this point if it should become one of importance; but it might open a controversy happily ended, and I am unwilling that it should ever be used for that purpose. I shall preserve the papers so long as they may be needed for Mrs. Hooker's vindication against the charge of unfriendly conduct toward her brother, (a need that will probably never arise and which certainly any statement of Mrs. Beecher cannot create) and it is my purpose to have them burned if not needed. I will add that Mr. Beecher and I had been on very friendly terms, and at his last lecture at Hartford, about ten years ago, I presided at his request.

Very truly yours,

JOHN HOOKER.

The following letter was written to the editor of THE JOURNAL for his private information by one whom he knows to have been long and well acquainted with Mr. Beecher. The editor believes he should share it with his readers:

Having seen the article in the Inter Ocean respecting the late H. W. Beecher, and knowing your personal interest in all such matters as were discussed in that article, I take the liberty of presenting the view of a long-time friend of Mr. Beecher. Whether his sister secured a bona-fide

message or not is of course not for me to say. There is, however, nothing in the purported message inconsistent with the possible conclusion of Mr. Beecher after a few years' review of the later part of his earthly life. That he ever expressed himself as "bitterly opposed to Spiritualism," per se, no one will credit who knew him well, and knew of his most earnest desire to have some more, and still more proof of its fundamental teachings. He certainly took frequent opportunity to study the philosophy of Spiritualism through its phenomena; more than once, as is well known by many of his friends, was he very much impressed by the striking features of some psychical phenomena he had witnessed, and wishing to pursue his investigations further he was met by such palpable pretense, substitution and fraud as to throw him farther back into his doubts than ever. It is my belief that, if all mediums through whom he attempted investigation had been honest, or ordinarily honorable, he had been years ago, less of an agnostic and more pronounced in his beliefs based upon what would have been to him sufficient proofs. We all know he was not a pronounced Spiritualist—as he never joined the ranks of publicly announced Spiritualists. It seems to me he stood about where Mr. Savage stands—asking, accepting all that can be verified, or which comes to him as a truth. No doubt that, but for the greed, the deceptions the palpable frauds perpetrated in the name of Spiritualism many who now stand doubting had been satisfied, and had been pronounced Spiritualists. That Mr. Beecher ever charged Spiritualism and Christian science with having done "more harm to religion than all the assaults of infidelity" is, to those who knew him simply absurd. He certainly had a very strong desire to test the truth of spiritual phenomena, and had respect for the good and the true he found in them, and this in spite of all the disappointments that came to him through the desire of prominent mediums, who were eager to be the ones who should bring to him convincing tests and who, therefore, when they could not secure the genuine descended to carefully devised tricks, which not only signally failed but which undermined his trust in what had been to him very convincing and satisfactory.

That Mrs. Hooker has been an avowed and consistent Spiritualist since 1874, I know. That Mr. Beecher's last days were not embittered by Mrs. Hooker, I also know. This, an aside, merely in justice to Mrs. Hooker. One more interrogatory point. What clergyman have you in Chicago so interested in filling the ranks of Spiritualism as to induce him to persecute an inoffensive woman who could count only one way, and whose influence could avail for only that one? If you have such secret agencies among the clergy of Chicago, Andover ought to be informed.

There is to appear soon a new publication, "Thought News, a Journal of Inquiry and a Record of Fact." It will report thought as it works in life, using philosophic ideas as tools of inquiry and interpretation, not discussing them *per se*. It will treat questions of letters, science, church, school and state as parts of the one moving life of man and will report investigations in psychology and ethics in their practical bearing. Thought News will be of the size of the news it has to deliver, and to appear as often as the material at hand warrants. It will, however, appear at least once a month. It will be a quarto and contain from twelve to sixteen pages. The subscription price will be \$1.50 per year. The enterprise is prompted by an inquiry movement centering at Ann Arbor, and the address is Thought News, Ann Arbor, Mich.

AT UNION, TEXAS, on March 25, John W. Cone underwent the great transition, bidding farewell to earth-life at the early age of twenty-four years. He was the son of Mr. J. B. Cone our occasional contributor, a member of the American branch of the S. P. R., a devoted friend of THE JOURNAL, and a young man of great promise. His family and friends have our sincere sympathy in their sorrow; a sorrow softened by the knowledge that their loss is not final and that the next world opens out a noble career for one so well prepared to enter it.



PSYCHOPHYSICAL PHENOMENA IN NEBRASKA.

[A journalist in a thriving Nebraska city sends the following account of phenomena witnessed by himself and other leading citizens, including the mayor. The medium holds a public position and is vouched for as a highly respected citizen. The narrative is written in good faith, we believe. At the request of our correspondent the names used are all fictitious, but the real names are in our possession and will be given in confidence to Dr. Richard Hodgson, secretary of the American Branch of the Society for Psychical Research.—EDITOR JOURNAL.]

To THE EDITOR: For several years I have felt much interest in Spiritualism, but have never had opportunity to investigate, except with one medium, Mr. B. W. Gunn, a highly-respected resident of this place. One day, about a year ago, Mr. Gunn told me he was what might probably be called a spiritual medium, that he, at times, had a power through which objects could be moved without being touched by him. I asked him to let me see what he could do, and he promised he would at the first convenient opportunity.

A few evenings after, Mr. Gunn and I went to the lumber office of — & — and took Mr. B., the manager in charge, into our confidence. We three then proceeded to experiment. The office, 20 feet by 12, was lighted by two lamps, so that everything was plainly visible. Mr. Gunn, the medium, stood near the front end of the room and Mr. B. and I sat about half way between the front to the rear. After a short time Mr. Gunn said he felt the extreme coldness which, on such occasions, he always experienced; and he believed he would be successful. He requested me to state what I wished to have done. I told him to open the back door, which was some eighteen feet from where he stood. In a moment, to our surprise, the door creaked on its hinges and slowly swung open. Then, at my request, the door closed. The next experiment was made with a mirror hanging near the door, and it was made to swing out a number of times. Then a large roll of building paper weighing forty or fifty pounds was propelled across the room, from one side to the other. Mr. B. placed a tin cup and tin wash basin on the floor, and the cup, at Mr. Gunn's command, sprang into the dish; and while there kept perfect time, by rapping to a song that was sung. The cup would also rap on the dish any designated number of times, and would, in that manner, answer questions which Mr. B. and I asked. These were about all the experiments that evening. During the whole time Mr. Gunn remained near the front part of the room, and not less than fifteen feet, at any time, from the moving objects. There was a bright light all the time; no others than Messrs. Gunn, B. and myself were present and there were no wires, strings or other means visible to produce the obtained results. This statement appears incredible; and without seeing it done I could not have believed that movements of articles could be made without some sort of a contact between the medium and the article to be moved.

Afterwards, on thinking the matter over, the suspicion arose that it might possibly have been a "put up job" between Messrs. Gunn and B. I therefore determined to investigate further. The next evening I requested Mr. Gunn to go to my house and repeat the performance. At my house, the only persons present, were Mr. Gunn, myself, my wife and the lady who was then principal of the school. We had three lights in the room and watched the proceedings as closely as possible. Mr. Gunn sat at one side of the room, remaining there the entire evening. After a short time, phenomena occurred similar to that in the lumber office. A rocking chair was made to rock a specified number of times; and would tip over if desired. A picture on the wall swung out and turned around. Curtains hanging between the room where we were and a room adjoining were made to swing wide apart, as though a person was passing through. I brought from the

kitchen a tin cup and pan, and the performance with them was a repetition of what occurred in the lumber office. The cup was made to jump into the pan and then by rapping, answer questions and beat time to singing. I absolutely know, unless we were all hypnotized, that these things were done as stated, without juggling or deception. I had Mr. Gunn come to my house several evenings afterward. About half of the evenings he could do nothing at all.

During the past winter and until recently, Messrs. C. & D. attorneys, Dr. J. W. Pettis and myself met once a week in C. & D.'s law office with Mr. Gunn, to investigate. The same kind of phenomena occurred as above described. As to the force which does these things, what is it? It is a force which acts with intelligence and precision. The cup would rap accurately the number of times called for and no more; and the chair would rock fast or slow, turn around or tip over as desired. These phenomena are not as wonderful as many of those reported in newspapers, but they are what we have seen and know, and they naturally make a greater impression on our minds than matters we have heard of but have never witnessed.

Mr. Gunn believes that he does these things by the aid of spirits. The rest of us are in doubt and do not know whether it is spiritual power or his own mental force. Any opinion from you or others whose experience is far beyond ours, would be gratefully received.

AT THE FRONT.

To THE EDITOR: None are so much observed as those who are in the van of the battle against existing wrongs; they are the ones aimed at, first and always, by the sneaking emissaries of those who dare not attempt to defend their own course on principle. In the "anti-slavery" days those of us who didn't fear the devil had to become the targets of rotten eggs, and worse ammunition in the shape of cowardly epithets and filthy lies. It is the same with the advocates of new doctrines and modes of belief. However beautiful and satisfying to the human heart those truths may be, the virulence of Satanic warfare is none too dirty to adopt in defense of the purity (?) of the old religious tenets which have educated the ages into fear and trembling with the slavish fear of death.

The priceless benefit of Spiritualism to the coming ages cannot be conceived—it is the great wave that shall encompass the earth—the most glorious gift of God to man; for all the dear loves of the past shall be ever present, growing brighter and more blessed as eternity bears us on. And who is the Cromwell of the present warfare? Who wields the sword of justice against the traitors among us as well as against the foes without? A fraud who pretends to call his slight of hand a spiritualistic performance is far more dangerous to "the cause" than twenty thousand out-spoken foes; and God bless the stout heart who dares to thrash all our foes, and who fears the devil no more than we of the older warfare did. A weakly man at the front is not feared enough to excite enmity and couldn't get a kick if he put himself in posture and invited it. It is only the truly intelligent and brave man who is barked at, behind and before, for he, knowing where blows ought to fall dares to inflict them.

M. O. NICHOLS.
HAVERHILL, MASS.

FROM MRS. SLOSSON.

To THE EDITOR: Thinking you might be interested in hearing from me, I take the liberty to write you a few lines. As you well know our powers are differently distributed and my power of expression through the medium of pen is very limited. But I want to say that we enjoy and appreciate THE JOURNAL very much.

We spent a few weeks with our daughter in Minnesota on our way out here and found a number of JOURNALS awaiting us on our arrival, one of them containing an article from Mrs. Dye entitled "Mother's Dream," which I read with great interest as both Mrs. Dye and her mother are dear friends of mine. I also enjoyed the articles by Prof. Coues and others.

I am delighted with the country here and am much improved in health and hope to entirely recover from my throat trouble which has been so great an annoyance to me in my work. Anaconda as you doubtless know is a small valley city; her chief industries are mines. They claim to have the largest smelters in the world here,

which give three thousand men employment, and are now building an ore refinery which will employ several hundred more. We have electric street railway, electric lights, city water works and most of the modern improvements. The air here is very light and pure and one feels sleepy all the time until one becomes accustomed to the climate. In the morning when I awake from a good night's rest, I wish every tired and worn medium in the world could spend a few months here, inhaling the pure air and enjoying the beautiful scenery.

As I look back on the past few years of my life I regret that the Spirit World is obliged to use such tired and imperfect instruments, and hope the time will soon come when there will be mediums enough so they will not be obliged to go so far beyond their strength.

I enclose in this a few mountain daisies plucked almost in the snow. They are like some communications we receive from spirit life almost contradictory to the laws of nature, but as we see them fully demonstrated we must accept them and try to learn more of the laws that govern them.

We are pleased to hear from you through THE JOURNAL every week and may the "angel world" watch over you and yours guiding your every thought and expression is the wish of your friend.

(MRS.) H. S. SLOSSON.
ANACONDA, MONTANA.

DR. COUES'S PSYCHICAL EXPERIENCE—A SUPPLEMENT.

To THE EDITOR: I have read with pleasure the two articles in THE JOURNAL by Dr. Elliott Coues narrating his experience with psychics in San Francisco. I desire to state that his account of what took place at the séance with Mrs. Francis, at which I was present, is correct in every particular. It is minutely and scientifically accurate, without the least exaggeration, diminution or perversion. His accounts of the séances he attended, at which I was not present, are in exact accord with what I was told concerning them, both by Dr. and Mrs. Coues and by the two psychics. The statements of the psychics as to what occurred are in precise agreement with the published narrative of the Professor and with what he and his wife informed me thereon soon after the séances had been held.

I wish to supplement the Professor's narrative of his experiences with Mrs. Robinson, with one or two facts—not appearing in THE JOURNAL articles—concerning which I was informed both by the doctor and the psychic. Dr. Coues intended to leave the city at a certain time, and accordingly he and Mrs. Coues bade Mrs. Robinson farewell during a visit to her a few days prior to the intended date of departure. But Mrs. R. would not bid them good-bye, saying that they would not leave the city at the time intended, and she would see them again. The truth of this was doubted by the Professor and his wife, as they had fully determined upon the time of their departure. But just before this time came round, a certain matter, unexpected and entirely new (explained to me by Dr. C.) came up, and they remained until it was attended to; and again just prior to the time of their departure they called to see Mrs. R., thus fulfilling the prediction. At this last meeting the psychic told the Professor that before he left the city, he would receive a letter of a certain character. This the Professor also regarded as very dubious, as he was going away at once and knew of no one from whom he was likely to get such a letter—or any letter in fact. But the psychic has told me that she received a letter from Mrs. Coues stating that the letter referred to was received by the Professor just before he left the city.

W. EMMETTE COLEMAN.

Postscript by Dr. Coues: The foregoing, submitted to me in manuscript by the editor, at Mr. Coleman's request, is correct in every particular, and I am glad to find that Mr. Coleman's memory of the occurrences agrees so minutely with my own. There were of course several incidents of my experience with Mrs. Robinson that I did not give in my published article, among them the two now adduced by Mr. Coleman, relating respectively to the change in the time of my departure from San Francisco, and to the receipt of a certain letter just before I left. The latter is especially curious and I add a word concerning it. It was foretold by Mrs. Robinson that some one was about to write me, "concerning sickness," and that the letter would reach me "next morning." To fulfill this

prediction the person writing me would have to be within a few hours of me by mail, which of course precluded word from any friend in the East, and I could think of no one in San Francisco or vicinity who, if taken sick, would have any occasion to inform me of the fact. So there seemed to be no probability that Mrs. Robinson would prove to be in the right, and absolutely no grounds that I could see for what struck me as a random shot at the future. But next day as I was packing my trunks for the first time, a letter reached me by mail, penned the day before from a gentleman whose very existence could hardly have been known to Mrs. Robinson, apologizing for not coming to see me off, because he had just been taken down with the grip, and was sick abed. The gentleman, though very eminent in literature, was to me a bare acquaintance I had lately made, whom I had seen but once, who was entirely out of my thoughts, and whose letter was an expression of friendly regard as spontaneous with him as it was unexpected to me.

ELLIOTT COUES.

CHICAGO, April 12, 1892.

A WORKINGMAN'S VIEW.

To THE EDITOR: There is considerable agitation and debate in regard to the opening of The World's Fair on Sunday, and as the plea for closing on that day seems to be ostensibly for the welfare of the working classes, allow me as one of them to speak for myself. In the first place what real difference is there between Sunday and Monday, as days of the week. I like Sunday best because it is my holiday,—called, by the church holy day—and it is the only day at my disposal. Why should the church insist upon forcing men to observe that day as a Sabbath? Finding that her claim in regard to the Bible authority for Sunday is flimsy, she now says not so much about that as formerly, but bases her appeal on the alleged interests of the working classes. It is true we need rest on Sunday, but let us choose our own ways of resting. Did not the labor organizations which met in Chicago speak their own sentiments better than the clergy could speak for them. Some of the clergy seem to think that we are so ignorant we don't know our own needs, that we should be dictated to in what is best for us, but we are not all fools. In our classes may be found the trinity of manhood, bone, sinew and brain. We are not always allowed to make known our desires, but are silenced by some antiquated law made by creed beggared minds, whose days should have been numbered long ago. We have reason to be thankful we live in an age and country of freedom, of liberty, of thought, of public instruction. May our civil institutions ever remain separate from the church and her creeds, that our children be instructed in knowledge, not myth or superstition; let them unloose their brakes of superstition from the wheels of progress. Since light and knowledge entered our souls and burst the fetters of superstition, we no longer fear such beings who invite us to partake of the tree of knowledge for it is written, Of all things wisdom is profitable to man.

I knew a millionaire, the headlight of a Baptist church, of which I was then a member, who said, "A poor man ought not to marry." He evidently begrimed the poor the comfort of a wife and home. Since the clergy dare not rack, burn or hang our bodies, we seem to hear their despairing howl, as the mortgage they hold upon our souls is fast slipping from their grasp. When I resided in New York I used to enjoy a Sunday afternoon visit to Central Park. There was no hue or cry to close the museums or menageries, but thousands enjoyed the privilege of the Park; what then is the difference only that the World's Fair will be a thousand times grander? Or why deny us any portion of it, why discriminate against us, why only give a partial display; surely we would appreciate a full display. Why look through smoked glasses? Let the management be governed by wisdom and give no heed to the oracle or predictions of false prophets. If necessary there could be an extra force of attendants; there would always be plenty of help to be found glad of the opportunity. It would most likely be the best paying day of the week. The day is almost past when the reading of a newspaper was considered a sin. I believe we are gradually, though slowly, rising from the superstitious fog that has enveloped us so long, and as we rise above it we are rewarded with a clearer vision as truth is presented to our minds.

THOS. PEPLER.

ALTON, ILL.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Genesis of Life and Thought. By Thomas H. Musick, Author of "Genesis of Nature," New York; John B. Alden, 1892, pp. 404. Cloth \$1.00.

What Mr. Musick in this work has attempted to do is to show that whether the doctrine of evolution be true or false, science has not yet propounded any theory which accounts for it and that no sufficient theory can be propounded so long as the attempt is made to exclude intelligent purposiveness from organic nature; whether the world of life be an evolution or not, it is at least, in one way or the other, an intelligent purposive creation; that God creates and governs, whether wholly or partially by evolutionary processes, or wholly by other methods.

Direct Legislation by the Citizenship through the Initiative and Referendum. By J. W. Sullivan. New York: Twentieth Century Company, 1892; pp. 120. Paper, 25 cts.

Mr. Sullivan in this little work gives the facts in regard to direct legislation in Switzerland, its development, its methods, etc., with considerable information in regard to the progress which has been made in that country. The political organization of the Swiss, in commune, canton and confederation, is outlined and an account of how the Swiss have worked out the problems of land, finance and transportation is given. The author claims that there is a strong undercurrent in the political movement of this country in favor of direct legislation, and that what Switzerland has adopted and tested the United States is groping for and drifting toward. The referendum it is argued with much force, will be followed by increased opportunity for local self-government and for the suppression of the professional politician. It points out how a republican people in Europe has rid itself of many of the evils that trouble us, by actually in all particulars rendering its government by as well as of and for the people. Mr. Sullivan's book contains much information in regard to Switzerland; it is written in a strong concise style and treats the subject intelligently and sensibly.

MAGAZINES.

The principal article in the April number of the American edition of the *Review of Reviews*, is an elaborate discussion by Dr. Albert Shaw, editor of the magazine, of the most current phases of municipal problems in New York and London; illustrated with a large number of very fine portraits of distinguished men in the two great capitals of the English-speaking world.—The *New World* is the name of a new quarterly published by Houghton, Mifflin & Co., Boston, and under charge of an editorial board consisting of Professors Charles Carroll Everett and Crawford Howell Toy, of Harvard University, President Orello Cone, of Buchtel College, and Rev. Nicholas Paine Gilman, (the managing editor, to be addressed at No. 25 Beacon St., Boston). It will discuss the great problems of religion, ethics and theology in a liberal and progressive spirit. Lyman Abbott, Charles Carroll Everett, J. G. Schurman, W. R. Alger and C. H. Toy are among the contributors to the first number. The June issue of the *New World* is expected to contain articles by Mrs. Humphrey Ward, Francis Tiffany, R. S. Moxom, Josiah Royce and other noted writers.—Among the interesting articles contributed to the *Figaro*, (Chicago) of April 2nd, are "The Woman of Culture," by Mrs. Henry Willing; "A Contrast and a Protest," by Elizabeth S. Kirkland, and "Lucretia Mott," by Jesse Bross Lloyd.

EX-POSTMASTER-GENERAL JAMES has written an article on "The Ocean Postal Service" for the April *Century*. Mr. James advocates a letter-rate of two cents an ounce for ocean postage, and a reduction in the rate on international money-orders. He thinks this reform more needed than that of a lower rate of postage on domestic letters. Senor Castelar's "Life of Columbus" and the series of papers on the architectural problems of the World's Fair will begin in the May *Century*.

Proceedings of the Society for Psychical Research, part 20, vol. 7, February, 1892, contains a long article by F. W. H. Myers on "Subliminal Consciousness." It is able and very suggestive. THE JOURNAL hopes to find room soon for some extracts

from the article. Mrs. Henry Sidgwick has a supplementary paper on "The Evidence for Clairvoyance" which is interesting, as is Professor Oliver J. Lodge's article on "Some Recent Thought Transference Experiments." Mr. Myers continues his paper "On Alleged Movements Without Contact." C. C. Massey reviews at length "Riddles of the Sphinx by a Troglodyte." Kegan Paul, Trench, Trübner & Co., Charing Cross Road, London. Dr. Richard Hodgson, Sec. Am. Branch S. P. R., 5 Boylston Place, Boston.

The April issue of the World's Columbian Exposition Illustrated has for its frontispiece a full page engraving of Hon. Thomas M. Waller, of Connecticut, first vice-president of the National convention. There are also full page engravings of the United States Government Building, the Transportation Building, and the Fisheries Building as they will appear when finished. One of the prominent features is a beautiful colored lithographic view of the prominent Exposition buildings as they will appear when finished. There will be found several illustrations showing the buildings in course of erection, an exquisite panoramic view of the buildings and grounds as they appear at present, a photograph of Chicago as it appeared in 1833. James B. Campbell, 218 LaSalle street, Chicago.

The second volume of Alden's Cyclopaedia of History has been issued. This work, complete in two volumes, covers the history and description of all nations (except the United States) and all the principal geographical divisions of the earth. Price, cloth, \$1.50. John R. Alden, 57 Rose St., New York.



MRS. W. R. FRANCIS

Is the wife of one of the best known pharmacists in New Haven, doing business at 141 Dixwell Ave., and ex-president of the Connecticut Pharmaceutical Association. He says: "My wife was for several years in bad health, due to a complication of disorders. Friends persuaded her to take Hood's Sarsaparilla; she took 6 or 8 bottles and is certainly a great deal better since, in every way."

Mrs. Martha Reed of 1835 Ramsey street, Baltimore, Md., voluntarily says:

"For over 2 years I suffered with a

Complication of Diseases

till the summer found me a confirmed invalid, blood poor, appetite gone, bowels out of order, and I was miserable in mind and body. I read of such wonderful cures performed by Hood's Sarsaparilla that, at last, I thought I would try a bottle, as, if it didn't make me better, it could not make me worse. It did make me better, and on my third bottle I found myself almost

A New Woman

...will gladly convince any lady, as I have proved to myself, that purifying and enriching the blood, which Hood's Sarsaparilla does to perfection, is the best **Constitutional Treatment**, and in many cases, does away with all **Local Treatment** in the many diseases with which women are afflicted." Try it.

HOOD'S

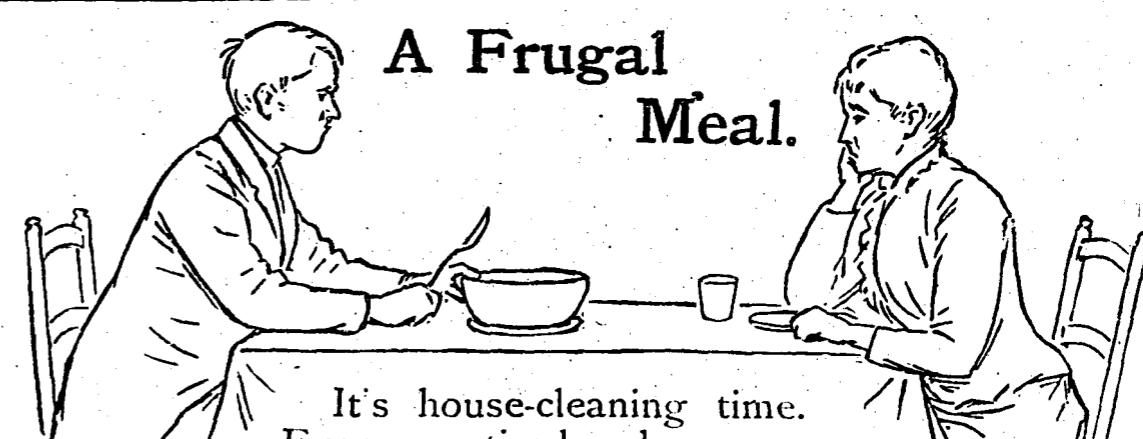
Sarsaparilla is especially adapted

For Ladies

and will cure difficulties peculiar to the sex.

N. B. Be sure to get Hood's Sarsaparilla.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion. Sold by all druggists. Price 25 cents.



It's house-cleaning time. Every one tired and cross; every thing out of place and wrong end foremost. No time to fool away in cooking; no fire, probably; no appetite, perhaps; no comfort, certainly.

No Pearline—that's the cause of it. A little **Pearline**, when you're cleaning house, makes the whole thing smooth and easy. With anything about the house that isn't hurt by water, you can save time and hard work by using **Pearline**. You won't have to use that rub, rub, rub, in getting the dirt off; that saves other things—your paint, for instance.

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Dew and sparkle, shell and flower,
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Sobs in triumph through the heart;
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PROCEEDINGS of the thirty-ninth annual meeting of the State Historical Society of Wisconsin, held December 10, 1891, contains with the usual reports the memorial address by Reuben G. Thwaites, on the late Lyman Copeland Draper, who passed from earth in August, 1891, whose name will ever be foremost in the annals of the society. In the State Capitol, the library is continually resorted to by scholars and special investigators from all portions of the West and South, and its reading rooms are daily thronged with students of the State University of Wisconsin, to whom the collections are freely accessible. The society desires and is grateful for gift of books of every useful kind, newspaper files, maps, historical relics and prehistoric implements (for its museum), manuscript narratives, diaries and original documents of every sort which may throw light on the early history of any portion of the United States. All gifts are acknowledged in the annual report, published in January of each year, a copy of which is sent to each giver. The importance of contributing pamphlets of every kind should not be overlooked. Ephemeral in form of publication and commonly thought not worthy of preservation, pamphlets are often difficult to collect a short time after issue. They reflect the spirit and sentiments of the age, however, better than elaborate treatise and are indispensable treasures in a good reference library, where historians, biographers, statisticians and men of letters in general, naturally look for everything, no matter how apparently trivial, that may shed light on the subjects of their investigation. Upon any gift to the society, transportation will be cheerfully paid. Correspondence may be addressed to either Reuben G. Thwaites, secretary, or Daniel S. Durrie, librarian, Madison, Wis.

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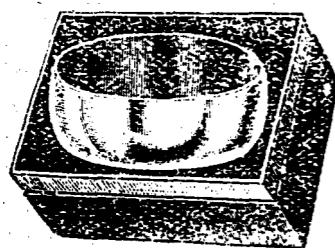


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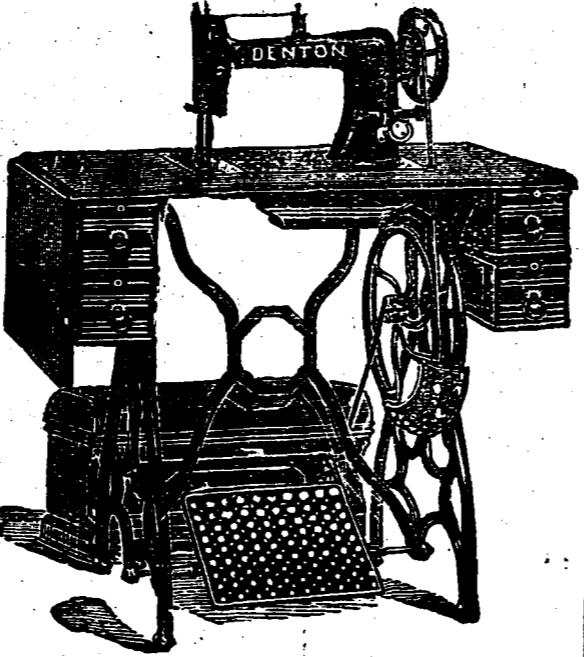
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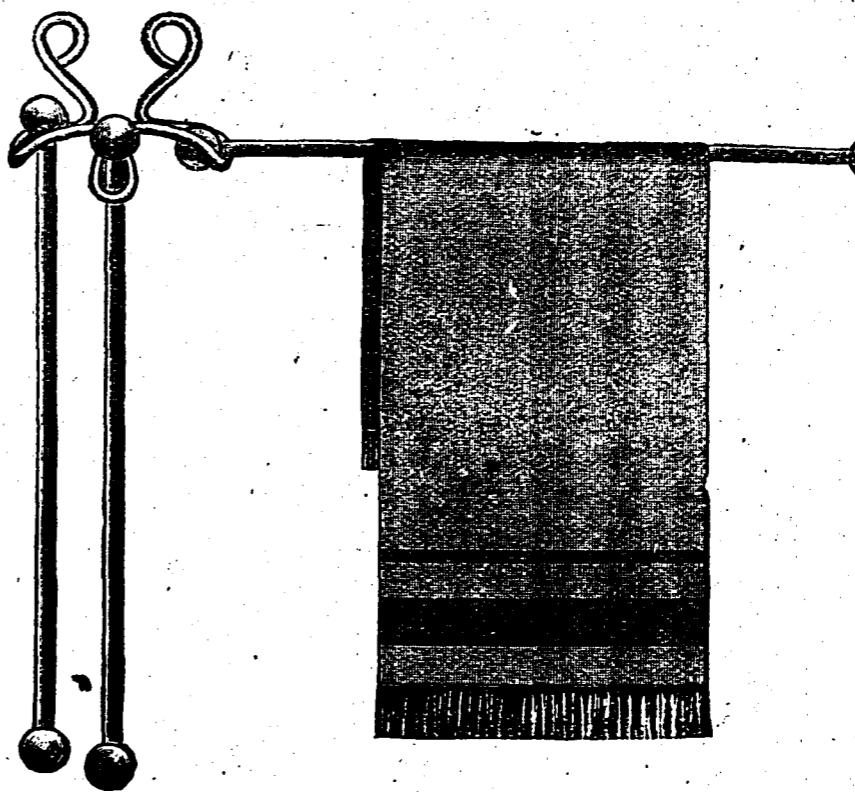
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In the line of poetry are Lizzie Doten's Poems of Progress and Poems Inner Life, Barlow's Voices, and Immortality Inherent in Nature. Angel Whisperings for the Searchers after Truth, by Hattie J. Ray; Consolation by A. P. Miller. Radical Rhymes by William Denton, and Poems from the Life Beyond and Within compiled by Giles B. Stebbins.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer.

The Records of a Ministering Angel by Mary Clark.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for one of her latest works Between the Gates, a continuation of her delicate style.

Heaven Revised, a narrative of personal experiences after the change called Death by Mrs. E. B. Duffey.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the Spirit world.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

The Way, The Truth and the Life, a hand-book of Christian Theosophy; Healing and Psychic culture, a new education, based upon the idea and method of the Christ by J. H. Dewey, M.D. Also The Pathway of the Spirit. A guide to Inspiration, Illumination and Divine Realization on Earth.

From over the Border, or Light on the Normal Life of man by Benj. G. Smith.

Transcendental Physics, being an account of experimental investigations of Prof. Zollner with the medium Henry Slade.

Scientific Religion by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

Lights and Shadows of Spiritualism by D. D. Home. This work was originally published in England in 1877, and was in advance of its time. Events of the past few years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

The complete works of A. J. Davis.

Dr. Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

The Pioneers of the Spiritual Reformation, being the life and work of Dr. Justinus Kerner, and William Howitt.

The Mystery of the Ages contained in the Secret Doctrine of all Religions by Countess Caithness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, postpaid: Poems of Progress, plain, \$1.10, gilt, \$1.60; Poems Inner Life, plain, \$1.10, gilt, \$1.60; The Voices, \$1.10; Starting Facts in Modern Spiritualism, \$2.25; Psychometry, \$2.16; The New Education \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit world, 83 cents; The complete works of A. J. Davis, \$30.00; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.08; Animal Magnetism Deleuze, \$2.15; Diesesis, \$2.16; Future Life, \$1.60; Home, a volume of Poems,

\$1.60; Heroines of Free Thought, \$1.75; Pioneers of the Spiritual Reformation, \$2.65; Nature's Divine Revelations, \$3.75; Transcendental Physics, 75 cents; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Stories for Our Children, 25 cents; Our Planet, \$1.60; The Soul of Things, 3 vols., \$1.60 each; Radical Discourses, \$1.33; Outside the Gates, \$1.25; The Way, the Truth and the Life, \$2.00; The Pathway of the Spirit, cloth, \$1.25, paper, 75 cents; D. D. Home, His Life and Mission, plain, \$2.00, gilt, \$2.25; Lights and Shadows of Spiritualism, \$2.00; Unanswerable Logic, \$1.60; The Mystery of the Ages, \$2.70; A Visit to Holyrood, \$1.60; Spirit Workers in the Home Circle, \$1.60; Our Heredity from God, \$1.75; Spirits Book, Kardec, \$1.60; Beyond the Gates, \$1.35; Between the Gates, \$1.35; The Light of Egypt, \$3.00; Angel Whisperings, plain, \$1.50, gilt, \$2.00; Heaven Revised, 25 cents; From over the Border, \$1.00; Scientific Religion, \$2.50; Is Darwin Right? \$1.05; Radical Rhymes, \$1.30; Consolation, and other Poems, \$1.00; Poems from the Life Beyond and Within, \$1.60; Logic Taught by Love, \$1.00; Light on the Path, cloth, 40 cents, paper, 25 cents; Book on Mediums, Kardec, \$1.60.

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The interest continues, for in it an indubitable testimony may be learned how a young girl was

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The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled

Psychical and Physio-Psychological Studies.

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This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a

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TEN LECTURES ON DANTE

Will be given in Chicago at the Art Institute, corner of Van Buren street and Michigan avenue, during Easter week, beginning Monday morning, April 18th, and ending Friday evening, April 22d. The morning lectures will begin at 11 o'clock; the evening lectures will begin at 8 o'clock. Each lecture will be followed by a discussion in which all present are cordially invited to participate. The following is the programme: Monday morning, April 18, "Dante at Verona," Mr. D. J. Snider; Monday evening, April 18, "Dante's Place in History;" Prof. Thomas Davidson; Tuesday morning, April 19, "La Vita Nuova," Miss Eliza Allen Starr; Tuesday evening, April 19, "The Four Great Divine Poems," (Job, Orestes, Divine Comedy, Faust) Prof. Thomas Davidson; Wednesday morning, April 20, "Dante's Purgatory," Mr. J. D. Snider; Wednesday evening, April 20, "Dante's Paradiso," Prof. Thomas Davidson; Thursday morning, April 21, "Thoughts on Dante," Dr. David Swing; Thursday evening, April 21, "Some Modern Lessons from Dante," Mr. Hamilton Mabie; Friday morning, April 22, "Dante's Place and Office in Modern Life and Thought," Rev. Martin R. Vincent, D. D.; Friday evening, April 22, "Dante and the Bible," Rev. Martin R. Vincent, D. D. Tickets for full course of ten lectures, \$5.00; one admis-

sion, 75c. Tickets can be had at A. C. McClurg & Co.'s, Brentano's and The Art Institute.

AMONG the callers at the office of THE JOURNAL this week was Captain Robert C. Adams, of Montreal, who passed a few days in Chicago, on his return from a trip to the Pacific coast. Capt. Adams, son of the celebrated Rev. Dr. Nehemiah Adams, of Boston, ("South Side" Adams), one of the ablest and most rigidly orthodox clergymen of his day, is a radical in religion and author of several works criticizing the Christian theology and advocating evolution. He is now president of the Canadian Secular Association and the most prominent representative of liberal thought in the Dominion. For several years Capt. Adams was a sea captain, having left Harvard College and gone to sea for his health at an early age. He was exceedingly zealous in religious matters and was widely known as the Christian sea captain. He conducted religious service on board of the ship and wrote books which are still used in Sunday Schools. His father accompanied him during his last voyage around the world, and the trip seemed to modify considerably the views of Dr. Adams, one of whose last works was a volume on "The Reasonableness of Eternal Punishment," which had attracted attention. On arrival of Capt. Adams's ship at San Francisco, one of the papers made this announcement: "The ship Golden Fleece has arrived with hell-fire Adams on board." Capt. Adams is a middle-aged man of fine appearance, of a broad and cultivated mind and fine spirit. He is interested in psychical phenomena and is investigating the subject as opportunities are offered.

A FRIEND in a letter of inquiry about books relating to Spiritualism, writes: I have been investigating what is called "Spiritualism" and must say I have received wonderful demonstrations on several occasions during that period. My wife and I learned that we could write a little with the planchette. A short time ago some influence claiming to be my mother, came and wrote that she had "passed over," and advised me to write to my sister. This was the first intimation I had of my mother's death. I wrote as advised; I had not written to my sister for over four years. I am just in receipt of letter corroborating the message we received through the planchette.

MRS. URSULA N. GESTEFELD was the recipient of a testimonial at the residence of Mr. and Mrs. John W. Lovell, No. 4, Lexington avenue, New York City, Saturday evening April 9th, 1892. The artists who participated were: Miss Rose Eytine, Mr. Clarence Harvey, Mrs. Louise Vescelius-Sheldon, Miss Eva Vescelius, Mr. Perry Averill, Mrs. Lida Hood Talbot, Miss L. Priest, Miss E. Lovell. Mrs. Gestefeld is sure to find warm and appreciative friends wherever she goes. Though many may not agree with her ideas, all must recognize her zeal and earnestness of purpose in her chosen field.

WE have received No. 12, Vol. 49, of the Scientific Review, edited by Charles Richet, Paris, France. Subscriptions received at the bureau of Reviews, 111 boulevard, Saint Germain. This number has many interesting articles on scientific subjects. Among them scientific biographies giving an account of the work of Edward Becquerel, the third of his name prominent in scientific research, by M. Jules Violles; "Ethnology, The depopulation of the Marquesas Islands," by M. Maresang; "Astronomy, New Process of Constructing Sun Dials," by M. J. Servier; "Geography, The Fouta Djalon After the

Last Scientific Exploration," by M. Vigne. Under the head of a "Talk on Bibliography," we find a review of "History of Chemistry" in two volumes by M. Jagnoux. "Introduction to Human Physiology," by Mr. A. Waller, of London. Of this book the writer says: "The author has told us all that is essential to know of human physiology. The book deserves to be translated into French, it having that charm of expression, characteristic of French books." "The Man in Nature," by M. Topmard; "The Place of Man in Nature," by Huxley. A review of the work of the Academy of Science of Paris, at their meeting March 14, 1892; Scientific news of the day, correspondence, new publications, etc., making in all, a very readable magazine.

A company of intelligent and discriminating investigators meets every Saturday evening at room thirty-three Central Music Hall for the purpose of making original psychical experiments and exchanging information that will be mutually helpful in psychical research. Some of the results obtained by experiments at these meetings we are informed are worthy of publication. Mere curiosity hunters are not desired, but earnest investigators willing to do their part for the good of all are cordially invited we are authorized to say.

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Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

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If you are bilious, take Beecham's pills.

"The New Church Independent" for 1892.

Enters upon its 40th volume. It is a 48 page monthly published in the interest of the liberal readers of Swedenborg—Independent of church or ecclesiastical authority and free from sectarian bias. Dr. Wm. H. Halcombe, author of "A Mystery of New Orleans," "Our Children in Heaven," "Condensed Thoughts on Christian Science" is a regular contributor. Also Joseph Hartman author of "The Mysteries of Spiritualism," is one of its present writers, whose recent article on the "Form of the Spiritual World," has created so much interest. This Journal is a liberal exponent of the teachings and spirit philosophy of Emmanuel Swedenborg. Send postage stamp for sample copy.

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In this narrative Mrs. Maynard tells of her early life, and the discovery of her mediumship, and brings her career down to the time of going to Washington. Beginning with chapter VII, Mrs. Maynard recounts her first meeting and seance with President Lincoln and follows it up with accounts of further seances at which Lincoln was present, including some at the White House.

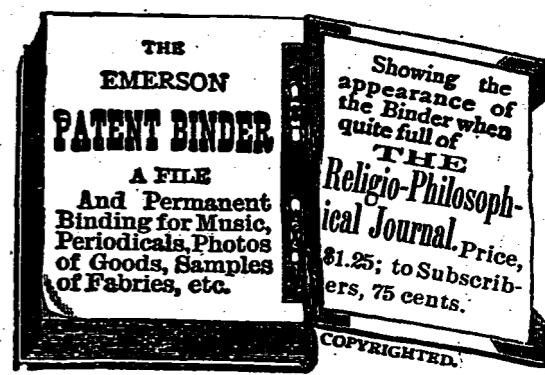
"I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition," writes Mrs. Maynard (page 91).

Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."

Mrs. Maynard tells a plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent purpose can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."

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ESTABLISHED 1865.

CHICAGO, APRIL 23, 1892.

NEW SERIES—VOL. 2, NO. 48.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

It is becoming a very general desire among the younger members of the Congregational ministry in England it is stated, that "Rev." be omitted before their names. This is a favorable indication.

EASTER Sunday, represents the response which faith makes to the deep and universal longing of the human heart for immortality, and as such is to-day as it was in Pagan antiquity a day of preëminent joyfulness.

For delicacy of feeling and kindly sympathy the following advertisement taken from an English paper has probably never been surpassed: Having heard the happy news of your approaching marriage I have the pleasure of offering you my services in setting your teeth in complete order as per annexed price list. This operation, which is useful in all ordinary events of life, is indispensable under the present circumstances. The first impressions of married life are ineffaceable, and their consequences of the greatest gravity. I therefore cannot too strongly advise you to have your teeth thoroughly cleansed by a skillful and conscientious practitioner.

NEARLY all scientists now regard heat, light, magnetism and electricity as different manifestations of the same elementary forces, says a writer in the Nineteenth-Century. Owing, however, to the forces being in every possible direction they neutralize each other, and no result of them is perceptible to our senses; but if ever we discover how to so direct their courses as to send the majority of them in the same direction we shall have at our disposal forces as much exceeding any we are now acquainted with as the blow struck by a bullet exceeds the force required to pull the trigger of a gun. In fact, as Mr. Tesla put it in his lecture, "We shall then hook our machinery on to the machinery of nature."

REV. T. L. ELIOT in the Christian Register says: We celebrate Easter in common with the Greek Church and the Roman,—with the Anglican Church, the Lutheran, and all other Protestants,—building upon their foundation, as in ancient times they built on other men's. For it is well known that the word "Easter" is the name of a heathen god of the spring-time; that Anglo-Saxon Christians took the name at least in this way, probably because the festival fell on or about the time of a popular Teutonic holiday in early spring time. And it is equally well known that the ancient name for Easter in Greece and Rome and the modern word in French, Italian, etc., is derived from the passover of the Jews. Easter is the "pascha," or paschal feast. Moreover, many of the early customs of the paschal feast and of other festivals were borrowed or impressively modified from the Greek religion, especially from the "Mysteries," as they were called, which for centuries sustained the moral and spiritual life of Greece. The Mysteries in part celebrated a spring festival, and were survivals of older worships. They commemorated the miracle of seed-

time and harvest; and the symbols of this were mingled with rites and faiths looking to the future and the immortality of the soul, and also to moral purification, as the only entrance into companionship with the gods.

THE Chicago papers give accounts of a girl six years old who plays selections on the piano from the old masters. Her name is Elsa Breidt. She played one evening recently in this city at Lyon & Potter's Music Hall to a large gathering of musicians and music loving people. The program was composed of selections from Mozart, Beethoven, and many of the other famous old masters, and these she performed in a manner which was marvelous considering her age. In addition to being an infant pianist, she is also a composer, and she played two little gems of her own composition, a birthday greeting and an impromptu. In the "Ave Maria" and evening song she was accompanied by Ludwig Marum, the violinist. Elsa was born in 1885 at 2510 Cottage Grove avenue, where she still lives with her parents. Her gift is inherited, as her ancestors on both sides of the family have been musicians, though not professionally. Her father is a violinist of more than ordinary ability and her mother is noted in amateur circles as a singer and pianist. When Elsa was only two and one-half years old she toddled to the piano one day, and after a hard struggle, managed to place herself upon the high seat of the stool. To the amazement of her parents, who were watching her near by, she commenced playing harmonious chords and finally little tunes she had heard others play. Her father, recognizing her talent, commenced teaching her, and when she was three years old she could read simple music rapidly. A little over a year ago she commenced taking lessons from a professional teacher, and her progress has been so rapid that she now reads and plays the most difficult music in a manner that is not equaled by many players who have taken lessons nearly all their lives. She is wonderfully apt at improvising, and she will sit at the piano for hours and play beautiful little melodies. Then she jumps down and goes into the playroom and amuses herself with her dolls, which she treasures next to her piano.

ONCE more, we have only just reached a time when to speak out does not mean social and pecuniary loss, says Light. It is pitiful, but it is true that many people hold their tongues for fear of cheap ridicule, and give their evidence, if at all, shame-facedly and with many omissions and roundabout periphrases. What a large family Nicodemus has left behind him! A clear, plain statement of a psychical experience is rare: especially so when properly signed and, where possible, corroborated. Such observations on cases as are sent to medical papers, like the Lancet or British Medical Journal, are what we want in reference to alleged cures of disease by what is known as healing mediumship. Plain recitals of fact, such as are sent to Nature and similar periodicals, are what we want in reference to the phenomena which occur in circles and spontaneously in private life. Then we need to follow Mr. Stead's advice and discuss our facts openly and freely, making the results publicly known. This must be done without fear or favor, not to discredit evidence or to pick holes in it, not to

point out flaws while ignoring the real points that advance or confirm our knowledge; still less must it be done for the purpose of advertising a preconceived notion. If, for example, the known and acknowledged powers of the human spirit will satisfactorily account for and explain a particular occurrence, we are not to import the action of external spirit, because it is a cheap and easy *deus ex machina* and because we know of such action in other cases. If, on the other hand, the action of spirit other than that of the medium is indicated, we are not to refuse to recognize that action because it does not square with our prepossessions and preconceptions. Offences against these plain laws by which evidence ought to be treated are common among Spiritualists, who carry their jealousy of non-Spiritualist interpretation of obscure facts almost as far as the stiff-necked scientist whose constant cry is, spirit is the last thing I will give in to. Each fails of perfect candor and impartiality. The Spiritualist gathers much evidence that does not fairly support his theory. The scientist rejects a mass of truth that finds no place in a system from which he has practically excluded the action of unembodied spirit.

REV. DR. PARKHURST is credited with commendable zeal in calling attention to the prevalence of vice in New York districts which have the appearance of respectability, but if the reports in the papers be correct that he went to a boarding-house and participated in the performances carried on there nightly, indulging in a game of leap-frog with scantily attired females, certainly his conduct, whatever his motive, was inexcusable in a doctor of divinity. The Herald of this city says: "Assuming a disguise and accompanied by a detective whose real character was also concealed, the reverend doctor visited the boarding-house in question. They were cordially received by several young women, for whom the clerical visitor generously proposed to set up the beer. The stimulant was forthcoming, and under its influence the women became demonstrative. They danced the can-can and indulged in other shocking orgies. As a climax they played leap-frog with the clergyman, who accommodatingly took the part of the frog. After making his escape the reverend doctor caused the arrest of Miss Adams on the charge of keeping an immoral house. The testimony in the case disclosed the identity of the agreeable visitor who had bought the beer and otherwise contributed to the amusement of Miss Adams' boarders. The jury refused to render a verdict against the defendant, she having plainly been the victim of a plot prepared by a man who should have been engaged in better business. If Rev. Dr. Parkhurst has not parted company with his conscience he must be feeling decidedly uncomfortable at this stage of the proceedings. Judged by the most charitable standards he has made a grievous mistake. He would do better to confine himself to his pulpit and leave the regulation of the city's boardinghouses to the police." Unfortunately the police are neglectful of their duty in such cases, and the reason primarily is first because there is a large element more or less in favor of such disreputable places, and second because the higher social classes are comparatively indifferent to the presence of these dens of vice in the city.

THE SEERESS OF PREVORST.

The little village of Prevorst which numbers but a few hundred inhabitants is in a mountainous region in Württemberg. In 1801 was born there a woman whose extraordinary powers made her and the place of her birth famous for all time. That woman was Frederica Hauffe who became known as the Seeress of Prevorst. At an early age she surprised people by presentiments and prophetic visions. She seemed to be susceptible to invisible influences imperceptible to others. When she accompanied her grandfather in his walks, when skipping gaily by his side, she was liable on reaching certain spots to undergo a sudden change, to become extremely serious, often shuddering as with fear. She always had such experiences in church yards and where there were graves. Though joyous among her companions when a young girl, as she grew older she became indifferent to things of the outward world and seemed to be absorbed with experiences of her inner life. She was an invalid most of her days, her nervous system being in an abnormal condition of sensitiveness. Her suffering was often intense. Medicine produced upon her no effect or the reverse of what was expected. She was the most benefitted by strength derived from others, by magnetic passes, and in her sleep she gave direction in regard to her treatment which, strictly followed, brought her great relief. She received strength from other people chiefly through the eyes and the ends of the fingers. She declared that she obtained the greatest strength from the eyes of strong men, and many claimed that when near her they felt a weakness in the eyes and at the pit of the stomach, even to fainting. Proximity with persons who were feeble or sickly made her weaker. She was susceptible to electrical influence and was affected by metals, plants, and animals, confirming what Schubert says in his "Natural History" that it appears from observations that the mineral kingdom has a deep connection with the nature of man and his spiritual relations.

The Seeress of Prevorst is described as one from whose eyes shone a really spiritual light of which every one who saw her became immediately sensible. "Should we compare her to a human being," says Dr. Kerner, "we should rather say that she was in the state of one who, hovering between life and death, belonged rather to the world he was about to visit, than the one he was going to leave. This is not merely a poetical expression, but literally true. We know that men in the moment of death have often glimpses of the other world and evince their knowledge of it. We see that a spirit partially leaves the body before it has wholly shaken off its earthly husk. Could we thus maintain any one for years in the condition of a dying person, we should have the exact representation of the Seeress's condition, and this is not the language of fiction, but of simple truth. She was frequently in that state in which persons, who like her, have had the faculty of ghost-seeing, perceive their own spirit out of the body, which only enfolds it as a thin gauze. She often saw herself out of her body and sometimes double."

This remarkable woman said, relating her experience: "It often appears to me that I am out of the body, and then I hover over it and think of it; but this is not a pleasant feeling, because I recognize my body. But if my soul were bound more closely to my nerve spirit, then would this be in closer union with my nerves; but the bonds of my nerve spirit are becoming daily weaker."

The Seeress of Prevorst said that she discerned spirits not with her external eye but with her spiritual eye which lay beneath it. When she saw people who had lost a leg or arm, she still saw the limb attached to the body, or as she claimed, she saw the—to others—invisible nerve-projected form of the limb still in connection with the visible body. A spirit guide, her grand mother, was visible to her and constantly with her. Some of her prophecies are among the most remarkable on record. She had a language by which only she said she could fully express her innermost feelings. As she was entirely consistent in using this to others unknown language, they gradu-

ally learned to understand it. Philologists, it is stated, discovered in the language a resemblance to the Coptic Arabic and Hebrew. For example the words El Shaddai which she often used for God signifies in Hebrew the God Almighty. Handacadi for physicians, alentona for lady, bianna fina, for many colored flowers, toi for what, mo li arato for I rest, were among the words of the language which she often used and which she said belonged to the soul. Her memory of this inner language was perfect. A copy of what she had written a year before was brought to her when she objected that there was a dot too much over one of the signs. A reference to the original which was not in her possession, proved that she was right. Considering that the woman was uneducated, these facts are worthy of notice.

The Seeress of Prevorst passed from earthly scenes August 5, 1829. Her biographer says, "At ten o'clock her sister said a tall, bright form entered the chamber, and at the same instant the dying woman uttered a loud cry of joy; her spirit seemed to be set free. After a short interval her soul also departed, leaving behind it a totally unrecognizable husk—not a single trace of her former features remaining."

Some of the teachings of the Seeress will form the subject of another article.

THE ETERNAL.

The first thinkers were always talking about "beginnings," were always going back to a time or no time, when there was nothing except chaos as it was called. The primitive theologians—and their method survives—got over all difficulties by means of their imagination which called into existence a personal anthropomorphic being who sitting or standing in the void of primeval nothingness summoned into existence the cosmos which then was believed to consist mainly of this earth. The creation was by a fiat. Thus the sum of things was accounted for without the least difficulty, if no impudent questions were asked. Since such questions were liable to be asked and were asked by inquiring minds, such questions were declared to be blasphemous and the inquirers blasphemers.

The fact is our minds are not capable of dealing with ultimate facts. Of a beginning of things, of the substance and principles of things, we have no knowledge and can form no conception. Man comes to consciousness in an environment of earth and sky and sea, with all their phenomenal belongings and characteristics. The oldest historic and prehistoric men found themselves in substantially the same natural surroundings which we of this period know. For aught that any one can declare to the contrary nature has always existed, worlds and systems of worlds coming into existence and returning to the great mausoleum of worlds, the Eternal Spirit persisting through all these mutations and manifesting its power in all these processes of birth, growth, dissolution and regeneration. All the cosmogonic traditions found in Genesis and other ancient documents were the merest dreams of early poets who craved for an explanation of the sensible world. "In the beginning" was the favorite formula of those old dreamers. But the forces which pervade the cosmos, science teaches were as fresh and as vigorous millions of years ago as they are now. They take no note of time. It is we who talk about time and duration. Time is a mode of consciousness, a form of sensibility, and not a thing per se. Phenomena are undergoing ceaseless changes, but the Power pervading and sustaining the phenomenal universe shows no indication of having had a beginning and no prospect of an end.

Men will continue to use the language of personification in speaking of the Infinite Spirit, but discriminating thinkers are no longer misled by the anthropomorphic tendency; they no longer imagine that they can describe the infinite in words which apply to finite things. Human beings are but little minnows, to use one of Carlyle's illustrations, swimming about in an infinitesimally small creek of the universe, and they cannot account for the All in terms of their own narrow nature. But as limited as the human mind is it can mirror in its depths a vast tract of the outlying

universe. With his telescope man can take in a vast amount of stellar space, which may be called a human domain in virtue of its being comprehended in human vision. Thus human nature is not without its grandeur. Kant said there were two things, which the more he thought of them the more they filled him with wonder—the starry heavens above and the moral sense within. Both have their basis in the essence of being, in the infinite and eternal Power which manifests itself in the revolution of worlds and in the still, small voice of conscience. As on our physical side we are a part of the cosmos, so on our moral side we are consciously allied to—being a spark of it—the Eternal Power which keeps

"The most ancient heavens forever fresh and strong."

COBDEN ON SABBATARIANISM.

The Parliament of Great Britain once attempted to pass an Act to prevent bakers from cooking legs of mutton, meat pies, etc., for Sunday food. One Monday Richard Cobden arose in the Commons and said: "Yesterday morning, I sat an hour at the window of my lodgings watching shabbily dressed but quiet and orderly women and children carry the dishes which they had prepared for dinner, but could not cook at home, to the bakeshops. I was glad to think how glad they would be over a good warm meal at home on their one day of rest, and how much less likely the boys and girls would be to go off to the gin palaces and taverns. That afternoon I was able to look out from another window into the court yard of the Bishop of London's palace. Tradesmen and servants were hurrying to and fro, bringing game, hot-house fruits, rare flowers and choice fish for his lordship's dinner party. Costly wine was brought up from his cellars and set on ice. Butlers, cooks, footmen were all hard at work, preparing to feast men and women who pass their time in idleness and fare sumptuously every day. Ere long these lovers of Sunday luxury and dissipation came rattling along, disturbing the peace of the whole neighborhood, with their carriages. If we must pass another Sabbatarian bill I insist that it shall not be against the poor people of London, but against their bishops."

Today the closing of markets and bakeries, and prohibiting the rounds of the milkman do not disturb those who have good cellars or refrigerators, but rather those who do not have them, those whose poverty compel them to live in close quarters. The prohibition of baked beans on Sunday in Boston did not inconvenience the rich, but rather those who had scanty fuel and bad ovens. The owners of yachts, cottages at the seaside and billiard rooms, pianos libraries, etc., in their own names, are not the ones who are annoyed by the prohibition of Sunday amusements. It is those who have unattractive homes yet who are not given to drink, who would be glad to have some other resort than the saloon, which is usually the least restricted of all the places of resort. Why should the clergy who profess to represent the interests of morality as well as religion, encourage in the name of both, a policy which increases the inducements to vice by closing places of intellectual and moral culture?

THE DISCOVERY OF AMERICA.*

Students of American history will be pleased to learn that another edition of Mr. John Fiske's work "The Discovery of America," has been issued. This work, which has an excellent portrait of the author, several modern maps, facsimiles and other illustrations, forms the beginning of the author's history of America. It contains abundant evidence of extensive research and painstaking care. It includes a general, comprehensive survey of aboriginal America, a full discussion of the accounts of voyages before the time of Columbus and an account of the trade carried on in the middle ages between Europe and Asia and the stoppage of it by the Turks. The attempts to find an "outside route to the Indies," first by the Portuguese

*The Discovery of America with some account of ancient America and the Spanish conquest. By John Fiske, Boston and New York: Houghton, Mifflin & Co., 1892; 2 vols.; pp. 1147, gilt top, \$4.00.

eastward, then by Columbus westward are described and an account of the discoveries of the Cabots and Vespuccius is given, with sketches of the conquests of Mexico and Peru and much information about the society and government of the Incas, etc. Mr. Fiske's treatment of this subject is wonderfully clear and comprehensive. He possesses, with fine literary abilities, the historical as well as the philosophical spirit, and he knows how to write history in the light thrown upon it by modern thought.

It is only a few years since Mr. Fiske began to give lectures on American history, but he was well equipped for the work and has been since carefully adding to his knowledge until he stands to-day at the head of living historical writers in America. He possesses in an eminent degree many of the qualities of the late Edward A. Freeman, to whom this work is gratefully dedicated, and of whom Mr. Fiske says he is "a scholar who inherits the gift of Midas and turns into gold whatever subject he touches." After reading "Outlines of Cosmic Philosophy," Charles Darwin wrote to its author, Mr. Fiske, "I never in my life read so lucid an expositor (and therefore thinker) as you are." This lucidness marks Mr. Fiske's historical writings as well as his earlier works on philosophical subjects. He is a writer of whom Americans may justly feel proud.

THE editor of the Methodist Recorder referring to Mrs. Isabella Beecher's recent utterances as to Henry Ward Beecher's attitude toward Spiritualism, says: "The writer on one occasion had a conversation with Mr. Beecher upon this subject. Reports that had appeared in some papers a short time previously of an interview Mr. Beecher had had with a medium, brought up the subject. Mr. Beecher explained that he had upon invitation visited this medium, and upon his first interview was deeply impressed. To use nearly his own language, he felt that he stood near the borders of the unseen world. But a second visit convinced him that he had been imposed upon. He thought he detected the marks of fraud. He then went on to speak of the influence of modern Spiritualism in very much such terms as Mrs. Beecher had used, but added that he believed that there was a substratum of fact, obscurely known but none the less real, which gave a foundation for much that went under the name of modern Spiritualism. This residue of dimly understood fact Mr. Beecher intimated he thought was related to undiscovered capabilities of the mind in relation to the body, and when these obscure powers of mind were better defined the crude speculations that now are based upon them would fade away. In the light of this conversation we could not regard Mr. Beecher as a Spiritualist in the sense of the term as here used." It is very probable that Mr. Beecher's mind wavered in regard to Spiritualism, but he was clearly interested in the subject and at times he was "deeply impressed" by what came under his own observation.

M. RENAN in his "Recollections and Letters" thus emphasizes the importance of the religious sentiment: Nothing proves to us that there exists in the world a central consciousness, a soul of the universe; but nothing proves the contrary, either. We do not remark in the universe any sign of deliberate and thoughtful action. We may affirm that no action of this sort has existed for thousands of centuries. But millions of centuries are nothing in infinity. What we call long is short in comparison with another measure of size. When the chemist arranges an experiment that is to last for years everything which takes place in his retorts is regulated by the laws of absolute unconsciousness, which does not mean that a will has intervened at the beginning of an experiment and that it will not intervene at the end. Millions of microbes have been introduced in the interval. If these microbes had had sufficient intelligence they might, by reasoning on the brief period permitted to their observations, allow themselves to go so far as to say: "The world has no room for special volitions." And they would be mistaken. What we call time is, perhaps, a minute between miracles. "We do not know"

that is all one can say clearly about that which lies beyond the finite. Let us deny nothing, let us assert nothing, let us hope. Our immense moral and perhaps intellectual decline will follow the day when religion disappears from the world. We can get along without religion, because others have it for us. Even those who do not believe are swept along by the more or less believing masses; but woe to us on that day when the masses no longer have any enthusiasm. One can do much less with a humanity which does not believe in the immortality of the soul than with a humanity which does believe in it. A man's value depends upon the proportion of religious sentiment which he has carried away with him from his early education and which perfumes his whole life. The religious zones of humanity live on a shadow. We live only upon the shadow of a shadow. What will the people who come after us live upon?

WHENEVER real labor—labor that works six days in the week and wants to rest Sunday—has put itself on record about Sunday and the World's Fair, it has declared in favor of keeping the Fair open, says the Chicago Herald. Whenever leisure, that is idle most of the six days and works with its vocal organs Sundays, has spoken about Sunday at the Fair, it has been disposed to think the workingman of six days should be shut out from the Fair his one day of rest. Fanatics have confounded rest and labor in their hypocritical cant about the first day of the week. It is rest to the workingman of six days to spend part of the first day of the week, when his work is suspended, of a wholly different kind. Rest in true scientific and practical sense is change of occupation. To visit picture galleries Sundays, to hear good music, to read good books, to listen to elevating discourse, to see the works of man's genius from factory and loom, from forge and atelier, is rest and refreshment for men and women who toil with brain and hand six days in the week. No employé of the Fair during six days should work at the same occupation Sunday any more than Sunday the visitors should be required to keep at their work of six days. Let Sunday be a holiday in the Fair for all six-day workers. The Chicago Trade and Labor Assembly has put itself on record for the open Fair Sunday. It certainly does not want any man or woman made to work seven days in order to afford rest and education for its workers Sunday.

THE differences between Cardinal Newman and Cardinal Manning were many, says an exchange. The former was a mystic, the latter was a man of affairs. The former was a poet, the latter was an organizer and executor. One was the happiest in his study, the other in his diocesan visitations. One shrank from rude contact with jostling crowds, the other was a personal leader in the struggle of London's dock laborers for such wages as would keep them and their wives and their children somewhat further from starvation's edge. Cardinal Newman will be best remembered as author of "Tract No. 90" and the exquisite hymn "Lead, kindly light, amid the encircling gloom." Cardinal Manning will longest live in humanity's recollection as the archbishop who vowed that not a shilling should be spent for an English Catholic cathedral until free school education was provided for every English Catholic child, and presided at the Mansion House meeting wherein all that was best in London, Protestant and Catholic, adopted a petition to the Czar against the persecution of Russian Jews.

IN reply to the question "where did the ballot come from," the New York Sun says: Like Topsy and most other human inventions, it "grew." And in its growth it has taken such varied forms it will make an interesting study. Of course, in the good old times, when all civilized countries were governed by kings, there was no use for a ballot. A primitive, self-governing tribe, like those of the ancient Germans, were satisfied with *viva voce* voting. The Jews, before they had kings, might be called a self governing people. Strictly, however,

their theory put everything in the hands of God, and in technical terms was a theocracy. If a public officer must be chosen, he was named by God's representative, the priest or prophet, or else lots were cast, and it was expected that God would send the right lot to the right man. It is not unlikely that such casting of lots gave the first hint of a secret ballot.

IN a recent number of *Nature Notes*, Mr. Robert Morley vouches for the accuracy of a story which seems to indicate the possibility of very tender feeling in monkeys. A friend of Mr. Morley's, a native of India, was sitting in his garden, when a loud chattering announced the arrival of a large party of monkeys, who forthwith proceeded to make a meal off his fruits. Fearing the loss of his entire crop, he fetched his fowling-piece, and, to frighten them away, fired it off, as he thought, over the heads of the chattering crew. They all fled away, but he noticed, left behind upon a bough, what looked like one fallen asleep with its head resting upon its arms. As it did not move he sent a servant up the tree, who found that it was quite dead, having been shot through the heart. He had it fetched down and buried beneath the tree; and on the morrow he saw, sitting upon the little mound, the mate of the dead monkey. It remained there for several days bewailing its loss.

SAYS Sir Edwin Arnold: "The children are never scolded in Japan and I believe they never cry. I am not aware that they ever break anything, either. The instructions which an English mamma gave to a nurse once have no place in Japan. She said: 'Go and see what Master Reginald is doing and tell him not to do it.' Neither would a prayer I heard a little girl make a short time ago have been made in Japan. The girl said: 'Dear God, make me a good girl, mamma tried and she can't.' In Japan people make things as easy as they can for one another. I think it right to say that a Japanese man or woman gets more in the way of happiness in six months than we do in two years." Sir Edwin described the various festivals given to the children, and said the little ones had undisturbed possession of the public streets owing to the absence of horses. He described the rickshaws and told what extraordinary feats of endurance are performed by the men that pull them. He attributed the peculiar traits of the Japanese character to the influence of Buddhism.

THE following states prohibit sectarian appropriations in their Constitutions: California, Colorado, Florida, Georgia, Idaho, Illinois, Indiana, Louisiana, Michigan, Minnesota, Mississippi, Montana, Missouri, New Hampshire, North Dakota, Oregon, South Dakota, Texas, Washington, Wisconsin, Wyoming—21. In California the legislature can make per capita grants to institutions. The constitutional prohibition in Indiana, Oregon and Wisconsin covers only religious and theological institutions. Mississippi prohibits any testamentary devise, bequest, legacy or gift to religious, charitable, ecclesiastical corporations, or societies. Kentucky has a revised constitution pending popular adoption.

CARLYLE said of Edward Irving: His (Irving's) predictions about what I was to be, flow into the completely incredible; and, however welcome, I could only rank them as devout imaginations and quiz them away. "You will see now," he would say, "one day we two will shake hands across the brook, you as first in literature, I as first in divinity, and people will say. 'Both these fellows are from Annandale. Where is Annandale?'"

LA IRRADACION is the name of a new Spiritualist paper published twice a month in Madrid, Spain. It proposes to devote considerable space to extracts from foreign spiritual publications. The first number appeared on the 27th of February last and is a creditable number. It contains extracts from several foreign spiritual papers, shows great zeal in the cause, and is well printed. We wish it abundant success.

RELIGIO-PHILOSOPHICAL JOURNAL.

MELIORISM VS. PESSIMISM.

By B. F. U.

"What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel! In apprehension how like a God!"

While this exclamation is but the expression of thoughts and emotions which naturally arise on contemplating the curious structure, the wonderful faculties, and the vast and multifarious achievements of man, on the other hand, his vices and follies have ever furnished a ready subject for the pen of the cynic and the satirist. And not for the cynic and the satirist only. There are but few men eminent for genius and learning who have not, in some of their moods, given expression to unfavorable opinions and contemptuous feelings respecting the "two-legged featherless animal." The private correspondence of our great men confirm this statement more fully than do their public writings.

Excerpts from a few gifted authors will show how they, at times, viewed mankind. Some of them express, perhaps, scarcely more than is warranted by the history of the past or by observations of the present; others are suggestive of more or less truth in regard to certain aspects of human character and conduct.

"Oh! we are ridiculous animals; and if angels have any fun in them, how we must divert them."

"I wish we had done with glory I would gladly burn every Greek and Roman historian, who have done nothing but transmit precedents for cutting one another's throats."—Walpole.

"Society may be, with great propriety, compared to an ass that kicks those who attempt to relieve it of its burdens."

"It is not long since one of the petty African kings said 'he would send his son to London to learn to read book and be great rogue.' This negro had formed no incorrect opinion of the civilization which he had seen and of the education which is given in the schools of trade."—Southey.

"If our tongues correspond with our hearts, men will avoid our company, because their faults will not be complimented; and if the heart and tongue do not agree, we must certainly have a very mean opinion of ourselves, if we have the least notion of honesty; nevertheless, it is so necessary in life that it has become an art. He that can make his countenance applaud an object, though his heart despises it, is what is called a well-bred man, a polite gentleman, one who knows the world."

"All the virtues that have ever been in mankind may be counted upon a few fingers; but their follies and vices are innumerable, and time adds hourly to the heap."—Dean Swift.

"Of beasts it is confess'd the ape
Comes nearest us in human shape;
Like man, he imitates each fashion,
And malice is his ruling passion."

—GOLDSMITH.

"Well, if the King's a lion, at the least,
The people are a many-headed beast."—POPE.

"If God has given us two pennies' worth of honey, the devil has sent us three pennies' worth of gall."—Voltaire.

"The cunning of mankind never exerts itself so much as in the art of destroying one another."—Arbuthnot.

"The dispensations of Providence seem to have permitted the human race to exist only as the prey of tyrants, as it has made pigeons the prey of hawks."—Arthur Young's Travels in France.

One to destroy is murder by the law,
And gibbets keep the lifted hand in awe;
To murder thousands takes a specious name,
Wars glorious oft, and gives immortal fame.

—YOUNG.

"One certainly has a soul; but how it came to allow itself to be enclosed in a human body, is more than I can imagine. I only know that if mine ever gets out, I'll have a bit of a tussle before I let it get in again, to that or any other."

"I am convinced that men do more harm to themselves than the devil could do them."

"Our life is a false nature; 'tis not in the harmony of things."—Byron.

"They (men) resemble beasts, saving that beasts

are better than they, as being contented with nature."—Burton's Anatomy of Melancholy.

....."We begin
Where our sires ended, and improve in sin
Rack our invention, and leave nothing new
In vice and folly, for our sons to do."

—CHURCHILL.

"Moralists may tell us that the truly brave are never cruel; but this monument (coliseum) says no. Here sat the conquerors of the world, coolly to enjoy the tortures and death of men who had never offended them. Two aqueducts were scarcely sufficient to wash off the human blood which a few hours' sport shed in this imperial shambles. Twice in one day came the senators and matrons of Rome to the butchery. A virgin gave the signal for the slaughter, and when glutted with bloodshed, those ladies sat down in the wet and streaming arena to a luxurious supper."—Forsyth, Italy.

"He finds his fellow guilty of a sin,
Not colored like his own, and having power
To enforce the wrong, for such a cause,
Dooms and devotes him as his lawful prey."

—COWPER.

"Could I but choose what blood and skin I'd wear
I'd be a dog, a monkey or a bear,
Or anything, but that vain animal
Who is so proud of being rational."

—LORD ROCHESTER.

Quotations of the above character could be given from authors, ancient and modern, including many of the best known of this century at great length, but the foregoing suffice to show how severely man has been judged by man. The healthy, impartial mind, while admitting that the human race has given to the world a Nero, a Caligula, a Tiberius, a Borgia, is not blind to the fact that the same race can claim a Socrates and an Emerson, an Aristides and a Washington, a Howard and a Florence Nightingale; that if mankind has been guilty of innumerable follies and of dark and damning deeds, to the credit of the human race must be placed all the glorious deeds which make the blood of the student of history tingle with enthusiastic admiration as he reads of them, and all the disinterestedness, devotion to truth, and self-sacrifice, which have been shown by men and women in humble and exalted positions alike, in every age of the world. And all the time mankind is growing more enlightened and humane. If one cannot look through the sunny Claude Lorraine glass of optimism, he need not be a pessimist; he may be, to use the word which George Eliot coined, a meliorist, a believer in and worker for human improvement.

TO WHAT PURPOSE?

By W. WHITWORTH.

We recently read an account of a wealthy manufacturer giving a dinner to a number of his business friends. It was given to honor the guests so far as lavish expenditure of money could accomplish that purpose. The appointments were costly, a master cook being given carte blanche, with equal liberality in the line of decoration. In the midst of the tempting viands that were profusely spread around him, the host, weighted down with accumulated riches vastly beyond his needs, was himself confined to a simple bowl of bread and milk. It was all his medical adviser would permit him to enjoy.

Surely, the question was pertinent: To what purpose had his whole life's energies been devoted in the acquisition of great wealth? So far as health and comfort were concerned, there could be no doubt that the wholesome plain bowl of food was greatly superior to the costly dishes consumed by the others. Yet, eating the simple fare chiefly recognized as food for children, while his friends were feasting on the rarest viands his riches had procured, the compensating mockery of enjoyment must have inflicted keen pangs of dissatisfaction, as it pressed on his mind the utter emptiness of mere wealth accumulation to such an end as this.

Similarly, a strikingly parallel case is told by the same author, of a man of immense fortune who had gathered a wonderfully extensive library in his home. A lover of books chancing to suggest how happy he must be to have such a treasure at his disposal, he responded:

"Happy? It is simply tantalizing. I can seldom get

home till late in the evening, and then I am too fagged out to read." "What do you do all day?" was asked, when he replied: "Come to my office in the city, you will find as many clerks as a number of the banks employ."

The fact was, the investment of his large money interests along such lines as would insure safe and profitable returns monopolized his best mental and bodily activities. He was rich, but not rich enough to enjoy his riches!

'Again, to what purpose? Is anything more empty of good results conceivable? And yet, how madly the greed of accumulation goes on! All life's energies bent to the sole task of getting, with no resting places for enjoyment by the way, to the very edge of the grave beyond whose grim portal not one farthing can be taken. And what a legacy of ills is brooded in the struggle! Expectant heirs impatiently waiting for tottering feet to be gone; even children filled with hunger to lavish away the riches a parent has wasted his whole strength and happiness to hoard into his selfish coffers. To what purpose? Here is a millionaire twenty times told, fast nearing his eightieth year, as keenly alert to earn his enormous salary as attorney for a huge corporation trust, and to collect to the last penny the rental from his immense landed property, as any laboring man struggles to earn a dollar a day in support of his family. And the chiefest enjoyment of his fading life is sifted down to the relaxation of the paltry game of euchre!

With what capital will he start forth on that soon-coming journey that must inevitably be clean-drained of pretense and shams!

Just now in our city a fortune of some four million dollars, accumulated in a single life-time from the simple increase of value in a waste piece of land, is about to be greedily and savagely fought for by thirty or more heirs, left without the guide-post of a will. No more stupendous barrenness of good can be conceived than is shown in the lives of the man and woman who have died and left this property behind them. To no work of charity did they ever devote a portion of their great wealth, not a dollar in public bequest to the city whose progress gave all of value their waste land became possessed of. They lived and have died, of no more value to the world than dead fungus lying rotten by the wayside. Hatred of one another is engendered in the breasts of the contesting heirs who should be as loving kindred of one blood; every sharp trick and selfish advantage will be put in force by opposing counsel, and a large part of the estate swallowed up by the court and lawyers engaged. What a waste and veriest mockery of the grand purpose to which every human life should be devoted! How Satan must grin as he gazes on this toilsome struggle to the glory and profit of his kingdom, and watches the last wreckage of wasted lives laid away into the oblivion of forgotten graves! And with what glee he can say: "What fools these mortals be!"

JACOB BOEHME.

By M. C. C. CHURCH.

As an old student of Jacob Boehme, I am gratified to find that THE JOURNAL is giving attention to his works. The attempt to class his Theosophy with that of the Blavatsky school seems to the writer a profanation. Boehme's work marks off a distinct epoch in the history of human mentality. Through his childlike prattle our modern scientific thought began its evolution—preparing the way for the grand philosophy of spirit to be found in the writings of Emmanuel Swedenborg. In the writings of the latter, Spiritualists especially will find the solution of many problems now claiming attention.

There has been but one religion under all the varying forms that it has assumed in the history of human experience. It has been the involution and evolution of the Divine Life in the consciousness of the race. In the lowest forms of Fetishism, in Polytheism, in Theism it is the one life in manifestation. It is the Ultimate Reality finding accommodated expression in and through the states of the recipients who express this reality in more or less clearness. To use a prevalent form of words it is the unknown becoming the

known. As man has found leisure to think to systematize his thought and to bring this thought into consciousness, the forms of his thought have been clothed in symbol,—in written language, so that poetry, art and philosophy have given to posterity the measure of the race's advance in religion. The one life has made itself known in rounded cycles of evolution and dissolution—each cycle taking up the preceding and then broadening and enriching human experience. It is thus that Brahmanism, Buddhism, Osirianism Zoroastrianism, Mosaism and finally Christism or Christianity have come upon the stage to express in objective form the Divine Immanence—the ultimate reality.

Nearly twenty centuries ago this process culminated. It found expression in one who, it is claimed, was both God and man—Jesus Christ. We shall enter into no controversy as to the historic verity of this personality. We know the arguments on both sides. One conclusion all can agree to and that conclusion is that around this one has gathered humanity's ideal of Divinity united with man. He stands as the exemplar of the Divine Self-Consciousness dwelling in the consciousness of all: The God-Man! This ideal was representative of what had been accomplished in man's nature under the law of involution, evolution and development. At that point in human experience the law of dissolution ended the prior process and that which was centered in one man became henceforth the common inheritance of the race. The old was taken up and brought over into the new. The church, the state and lastly science have and are doing the grand work which we see all around us in the institutions of society. Brotherhood, association, industry and the modern appliances for self-help are the signs which insure progress. That which was representatively shadowed eighteen centuries ago—the God-Man—is now being realized, under the awakening power—especially of modern Spiritualism—as the Divine consciously felt in many. That which many are reaching after and for the want of a better term call The Unknowable is being perceived as the Divine Self-Consciousness united to and inwardly directing the consciousness developed in all, through the attainment of knowledge by experience, observation and reflection. Hegel demonstrated, through his dialectic, the verity of the first and Sir William Hamilton formulated the process of the second. The race is to be the God-Man as it advances in knowledge, experience and the awakening of what Boehme declared to be in every human recipient of life—the Christ. Here is the meaning, as history reveals it, of the God-Man—the incarnation—the union of the Divine Self-Consciousness with the consciousness of humanity, thus making man the center of the finite and the infinite!

This seems a long prelude to reach Jacob Boehme! But it was just this thought that he represented and expressed in his apparently uncouth way. With Boehme there was, is and always will be but one religion. As we have already declared he had but little respect for the claims of historic Christianity. To him Christ was the "Spirit of Truth" dwelling in those who could realize the One Self-Consciousness standing at the door of each soul awaiting spiritual recognition. This is the central truth underlying his whole system. It is what Spiritualism recognizes as God-in-man. It was taught in ancient Egypt as well as in Palestine. It is coming to the fore as the Religion of Humanity, not as Comte dreamed it, but as the now Operating Force in human mentality and life-bringing to the world a new sociology in which the true in man can find expression and outcome without the aid of church, priest, or the secular power divorced from law and freedom! There is no hero-worship among those who are quickened to a perception of this new life power, but all stand erect in the dignity of a true manhood—helpers and helped!

LENT IN RUSSIA.

By —

Not one of the Christian churches of the present day holds such long and rigorous fasts as does the Russian church. As I said in my last letter fasting

223 days in the year, if they are kept regularly is no joke, and I must add that fasts are really religiously kept by all classes, save the "upper ten," and even by them Lent, the longest and severest of all, is pretty strictly observed. There is a curious custom preceding the beginning of Lent which I must not omit. Lent always begins on a Monday, and on the Sunday evening, the last day of Carnival, called the day of pardon, friends and relatives visit one another. Falling on their knees in turn they ask one another's pardon for all offences committed during the year; all quarrels must be forgotten and forgiven and as a sign of pardon three kisses are exchanged: the spirit of their custom is certainly to be admired but unfortunately it has degenerated into a mere form, and the servants who come and ask pardon of their master, on rising from their knees, are perfectly ready to pilfer anything they can. The first Monday in Lent is called "Clean Monday"; on that day, must all bathe and wash away their sins. Certainly those who are most to be pitied during Lent-time are the priests and deacons, who every day have to serve matins, mass and vespers. If we add that the priest may not eat anything from twelve o'clock the previous night until he has served mass, which generally finishes about midday, we can imagine that the unfortunate has had time to get up a splendid appetite, but alas! nothing but vegetables, hemp-seed oil, and perhaps tea, will his housewife put before him. What interminable prayers does he go through, but the church says "Fast you must and pray you must"; so that when Easter Sunday arrives the wan pale faces of the priests speak eloquently of the severity of the seven weeks fasting they have passed. Very often have I discoursed on the subject of fasting with our good father Alexander. Say I, Christ says: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt: XV. II,) whereupon the good old man points with triumph to the text: "But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret shall reward thee openly" (Matt. VI. 17-18) and adds "Therefore there is a reward for fasting." Whereupon, I, who am a bit of a heretic, think to myself that the sure reward is a good indigestion when the fast ends. But one thing remains certain, that a man who, in Russia, does not fast and commune once a year, is looked upon much as a heretic, and his heresy may even entail certain disagreeable effects, such for instance, as when "taking the oath" before a law-court, in which case, if the opposing side can prove you have not taken the sacraments for a number of years, the priest who administers the oath, can refuse to let you take it, in which case your affidavits are considered non-valid. School children, in the government schools, on returning from Easter vacation, must bring an attestation that they have received the sacraments during the holidays. And not a very amusing thing does that mean to the youngsters or even to grown-up people. On the week one intends to do one's devotions, as the French say, beginning from the Monday, one goes three times a-day to church: total six hours standing up;—this lasts till Saturday. On the Saturday morning before mass, you must go to the priest, generally immediately after matins, and confess your multifold sins and wickedness. Here, however, we have a radical difference from the Catholic confessional. No box, no special place is set aside in the church; the first convenient corner near the altar. Here the priest and penitent stand and the priest holding a cross, simply tells you that before partaking of the holy cup you must report you of your evil doings, but asks you no questions and is forbidden to enter into details. You are free to say what you wish, or simply say "I am a sinner and repent"—you then kneel down, and the priest putting the cross on your head says, "In the name of the Lord, who gave power unto the church to bind and loose, I absolve you, if you are truly repentant, from all your sins." He may however, put certain penances upon you, even forbidding entrance into the church for a certain period, but this last is very rarely employed: The most

usual one consists in the bowing of the forehead to the ground before the ikons a certain number of times during a fixed number of days.

But even Lent comes to an end, and the last week or Passion week, is the one that offers the most interesting ceremonies. On the Thursday, at vespers, are read what are called the twelve Evangelists—being lessons from the New Testament relating to the passion of Christ. At the beginning of each lesson, the assistants light a wax taper, which is extinguished when the lesson ends. This is a most fatiguing ceremony lasting over three hours. The effect of the sudden lighting of the tapers and the more sudden extinguishing of them leaves a most weird impression on the mind. On Good Friday no mass is said, but at three o'clock commences the ceremony called the "bringing forth of the plaschtchinitza." This ceremony commemorates the burial of the Lord. The plaschtchinitza is a life-size ikon representing the dead body of Christ. In the middle of the church is arranged a species of altar. The priest arrayed in his funeral robes of black velvet adorned with silver, brings forth on his head the plaschtchinitza and with funeral chants places it on the arranged altar. The ceremony is most sacred and solemn, the chants, when well sang, most beautiful and one involuntarily calls to mind that picture of the dead Christ being laid in the "new tomb." Only what a striking contrast!

Joseph of Arimathea, with the aid of pious women, wrapping the dead body of the Lord in a "clean linen cloth," depositing his precious dead in his own sepulchre, hewn in the living rock, amongst the olive woods, and "rolling a great stone to the door of the sepulchre" departs, leaving the dead martyred body to repose in peace. Here after 2,000 years, we have solemn chants, incense, tapers, funeral procession, striking and effective, but in reality little reminding one of the simple burial of that teacher whose doctrine was destined to become the belief of millions of human beings! The church remains open all the time until Saturday night. In the evening about 10 o'clock, the plaschtchinitza is replaced behind the ikonostase. Towards 12 o'clock, a procession is formed that goes round the church; this procession represents the apostles seeking Christ. On the return of the priest before the altar, he chants the long waited-for words, "Christ is arisen from the dead." The church bells which have been silent since Friday, peal out the good news, guns are fired, rockets let off, people kiss each other three times, exchange eggs, and salute one another with the words, "Christ is arisen," to which the answer is, "Verily, He is arisen." Then begins mass at the end of which the priest sprinkles holy water on the paska and koulitchi, that are laid out all around the church.

Here I must explain the meaning of these words. The paska is a species of cream cheese, made of pressed curds mixed with sour cream, raw eggs, sugar and almonds. This concoction, and most delicious it is, is pressed for twenty-four hours in a form and then turned out on a dish. Its form is always that of a truncated pyramid. The koulitchi is a species of very rich white bread, or cake, and is cylindrical. These two dishes, surrounded by the hard boiled eggs colored red, are the indispensable centre dishes on Easter Sunday, and the poorest peasant, as well as the czar of Russia, has his paska and his koulitchi, though of course sugar and almonds are absent.

Before mass, these paska and koulitchi are laid out on a clean cloth on the ground before the church in two rows, each housewife kneeling behind her dish on which stands a burning taper. The effect is most beautiful, the burning tapers lighting up the happy faces of mothers and children who wait impatiently for the moment when after the priest has blessed the "goodies," they can carry them off home to break the long seven weeks' fast. For the peasant accustoms his children to fasting from their earliest infancy, and as soon as a child can eat solid food, it is taught to content itself with a lump of black rye-bread and sour cabbage, on fast days.

Mass is over, and we have arrived home, tired and hungry. But alas, we must banish all thoughts of repose, for must I not first of all "break fast" with our

"family," and taste of all the good and indispensable dishes that load the table—roast sucking pig, and paska and koulitch, and ham, and fresh butter, invariably made up in the shape of a lamb, with golden horns, and all the other cold dishes spread out in honor of that truly national Russian holiday, Easter, a holiday on which no workman will think even of taking a working tool in his hands. And hardly have I had time to snatch "forty winks" after supper, when my peasants come in, one after another, with the salutation "Christ is arisen" and pulling out of their pockets brilliant-colored eggs, kiss me three times, to which I answer "Verily he is arisen" and do likewise, under penalty of severely offending the poor fellows—and pour them out a glass of vodka to refresh them—and then arrive the "wives" and bring fresh laid eggs, or an earthenware pot of cream, or perhaps a couple of chickens; so at the end of the day I have more fresh laid eggs, and cream and chickens than I care for, especially as on Monday I must go to all my "friends" and distribute eggs wrapt up with a roule or two.

And nature itself seems to partake of the general holiday; for has not spring begun to drive away our long winter. The days are long, snow is melting everywhere birds and game begin to make their appearance, the pine woods fill the air with a delicious fragrance, and one begins to feel one's self live again, after moping for six months buried in snow. With what joy one cuts the first twig of beech that shows its tender green leaves, and plucks the first wild flower that shows itself above the dried grass of the fields, grass that begins to take a green tint. Thank God, winter is over!

And many a young moujik says also "thank God, fast-time is over," for during lent and on the eve of all fast and feast days, the solemnization of matrimony is forbidden. But here comes Easter and spring, and our young man begins to think of taking unto himself a companion for "better and for worse." I must say here that as a general rule, the peasant marries young—marriages between young fellows of eighteen and girls of sixteen or seventeen being the rule. The result of this is a large family in the course of a few years, and it is far from uncommon to hear a woman of forty say that she has had fifteen children. The mortality is very great (over fifty per cent.) amongst young children; this puts a slight "break" on the increase of the population; on the other hand, the children who outlive bad food and lack of care, thanks to the ignorance of their parents, who manage, in a word, to conquer in the battle for life, make a race of hardy enduring men, fit to face the life of toil and privations that is their general lot.

I will give an instance of this, taken from my own village. We have an old man whose eldest son, aged sixty-four, died by accident last year—another son died also by accident. Five other sons live in the village all married and fathers of large families—and some of these grandchildren are also married and have started their families, so the old man nurses his great-grandchildren. The old fellow is as deaf as a post, but that is the only infirmity he has, for he thinks nothing of going on foot, during the severest winters, to visit one of his sons who lives in the forest seven miles away, and the old man still works at his trade of making oak casks! Such instances are by no means rare. I knew another old man, who died last year, ninety-seven years old, who the year before his death, ploughed the fields of his grandson!

CATHOLIC REFUTATIONS OF GALILEO.

From the mass of books which appeared under the auspices of the church immediately after the condemnation of Galileo, for the purpose of rooting out every vestige of the hated Copernican theory from the mind of the world, two may be taken as typical. The first of these was a work by Scipio Chiaramonti, dedicated to Cardinal Barberini. Among his arguments against the double motion of the earth may be cited the following:

"Animals, which move, have limbs and muscles; the earth has no limbs or muscles, therefore it does not

move. It is angels who make Saturn, Jupiter, the sun, etc., turn round. If the earth revolves, it must also have an angel in the center to set it in motion; but only devils live there; it would therefore be a devil who would impart motion to the earth....

"The planets, the sun, the fixed stars, all belong to one species—namely, that of stars—they therefore all move or all stand still. It seems, therefore, to be a grievous wrong to place the earth, which is a sink of impurity, among the heavenly bodies, which are pure and divine things."

The next, which I select from the mass of similar works, is the *Anticopernicus Catholicus* of Polacco. It was intended to deal a finishing stroke at Galileo's heresy.

In this it is declared: "The Scripture always represents the earth as at rest, and the sun and moon as in motion; or, if these latter bodies are ever represented as at rest, Scripture represents this as the result of a great miracle....

"These writings must be prohibited, because they teach certain principles about the position and motion of the terrestrial globe repugnant to Holy Scripture and to the Catholic interpretation of it, not as hypotheses but as established facts....

"It is possible to work with the hypotheses of Copernicus so as to explain many phenomena.... Yet it is not permitted to argue on his premises except to show their falsity."—Andrew D. White, in *Popular Science Monthly*.

OPEN LETTER TO WALLACE.

BY BARON DU PREL.

DEAR SIR:—I have just finished the book, Alfred Russel Wallace's "Les Miracles et le Moderne Spiritualisme. Traduit de l'Anglais. Paris, Librairie des Sciences Psychologiques," in which you have the kindness of mentioning my "Philosophy of Mysticism," translated into English by Mr. C. C. Massey. In your work you call me the representative of the theory of the Unconscious, who makes use of this "unconscious" for the explanation of those facts which you explain through the theory of Spiritualism.

Now, I am sure that you will not take it amiss if I take the liberty of explaining to you in a few words that I am not only no adversary to Spiritualism, but that on the contrary I stand in Germany in the bad reputation of being its most zealous representative.

In 1880 I commenced studying Spiritualism, reading among others some essays contained in your above-mentioned work. After some months I gave up that study, having no opportunity of making experiments, but especially because I distinctly comprehended, that first of all I had to study somnambulism in order to be able to judge where the line of separation must be drawn between those phenomena that are to be explained from the nature of man, and those which are to be ascribed to the "spirits."

By my several years' study of somnambulism I was already convinced that Spiritualism is a truth. In a word, somnambulism led me to the discovery of the "spirit" in man himself, and when I afterwards took up the study of Spiritualism again, I found all those analogies existing between the faculties of the somnambulist and the spirits. Somnambulism belongs now to the "unconscious," and only so far I maintain the theory of the "unconscious," but not in any way in opposition to Spiritualism, among whose adherents I openly count myself.

There are two kinds of representatives of the doctrine of the "unconscious." The one supposes a physiological "double-ego," that is to say, the sensual consciousness and the physiological sub-consciousness. Death, so say these representatives, comprises both these halves of our being (nature). But I myself am of quite another opinion. I also believe in two persons of our subject. The sensual consciousness comprises only the one-half of our being, to which the other remains unconscious, but in itself this other half us, is not unconsciously sub-conscious, but rather super-conscious; it is not the inferior half of our being, but its cause. Death, therefore, stands between these two halves and annihilates only the terrestrial one. Nobody, therefore, can be more strongly convinced of immortality than I; for this conviction I need not even Spiritualism, however valuable its empirical confirmation of the consequences drawn from somnambulism is to me.

It is also my conviction that the truths of Spiritualism will be the more easily accepted, the more those of somnambulism will be recognized; for death cannot give us anything; it disembodies us, but does not present us with anything. Immortal we can only be on the condition that something lasts that exists already now, though latent for our sensual conscious-

ness. The unconscious is merely something unknown; the soul lies beyond the sphere of our sensual consciousness.

That in this sense I am a metaphysical individualist I have shown in a great number of writings which appeared since the "Philosophy of Mysticism," and I believe you yourself would—in consequence of these writings—regard me as one of your most ardent allies.

You say in the last chapter of the above-named book that Spiritualism throws a remarkable light on the history of civilization, and you mention, first of all, the demon of Socrates and the oracles. Well, I have written a "Mysticism of the Ancient Greeks" where I explain this demon, the oracles, and the temple-sleep through somnambulism; the mystics, however, through Spiritualism.

You then speak of the Old and New Testaments, of which only he can have a full understanding who knows Spiritualism and somnambulism. Now, it is true I have written as yet no commentary to the Bible, but only a very short time ago I gave our "Society for Scientific Psychology" a lecture on the "Speaking in Foreign Languages," in which I offered an explanation of the most astonishing miracle, the Whitsuntide miracle, and that in such a manner that it even might be imitated experimentally.

You then speak of witchcraft, and so have I done, quite agreeing with you, in an essay, "The Witches and the Mediums," in volume I. of my "Studies on Occultism." In volume II. of the same work I have described all the hypnotic, somnambulistic, and spiritualistic experiments made by myself.

In short, on the whole line I find myself in agreement with you, and can discover but one difference, namely, that I lay a greater stress on the "spirit" within us, the soul, which is unconscious to us, but which has in itself a super-consciousness and which I thought myself compelled to call the "transcendental subject" in order that my opinion might not be confounded with the vulgar psychology, where the conception of the soul is won from the analysis of consciousness.

If I have rightly understood, there exists only this difference, that we do not draw the line of separation for the phenomena in the same place; as you, for instance, consider "clairvoyance" always as inspiration, whereas I suppose an active faculty of the soul necessary for "clairvoyance," which I am not able to explain otherwise, for the mere reason that this analogy shows itself with the spirits too, who cannot have acquired this faculty but by the simple act of dying.

By reclaiming some of the phenomena for the "spirit" within us I diminish, it is true, the truly Spiritualistic material, but the conviction of the truth of Spiritualism can certainly be with none stronger than with him who acknowledges this "spirit" within himself. Is he, moreover, an adherent to the theory of evolution? It is for him, then, a matter of course that a relation of the spirit-home with us here below exists not only nowadays, but that both these halves of the world, each advancing to perfection, must unite more and more closely. I myself am an adherent to the doctrine of evolution; nay more, I have even extended your doctrine and that of Darwin on inorganic nature by showing in my book, "A History of Evolution of the Universe (third edition, Leipzig, 1882)," the cosmical teleology as being founded on indirect selection. Perhaps it is one of Darwin's last letters, in which he acknowledged the receipt of my book. Perhaps I dare venture to suppose that you, too, are no opponent to such an extension of your doctrine.

Finally, you utter the conviction that the acceptance of the spiritual creed will be accompanied by most beneficial consequences. Of this I myself am convinced too, and that so strongly, that for the purpose of promulgating these ideas I lately published a novel, "The Cross on the Ferner," in which I treat of somnambulism, hypnotism, and Spiritualism, and which indeed seems to be read very much, not only in Germany but also in other countries: a Russian translation is just going to the press and a French one is also intended.

In short, you believe yourself obliged to count me as one of your opponents, whereas for a long time already I have cherished the flattering thought of knowing myself in harmony with you in so many respects; it is, therefore, with a special pleasure that I embrace this occasion to assure you of my excellent reverence, with which I remain, dear sir, yours most truly.

CARL DU PREL.—*In Light.*
Munich, March 10th, 1892.

DREAMS AND THE CRONIN TRAGEDY.

The Washington correspondent of the *St. Louis Globe-Democrat* some time ago wrote a letter on dreams connected with the Cronin murder, which excited considerable interest in Chicago. The principal part of the letter is given as follows:

"History is full of dream lore. Personal and community catastrophes are often foreshadowed or attended by dreams which bear unmistakable relation to them. Particularly is this true of Celtic people. I know in Chicago a family which always receives warning of the coming death of a member. It is through the appearance of a deceased member, in a dream, to a living member of the family. I don't know that it has been hitherto published that the murder of Dr. Cronin was foreshadowed to him in a dream the week before he was killed. Such was the case. There were in connection with that tragedy other dreams which have become known to a very limited circle of Dr. Cronin's friends. Why, after his own dream warning, Dr. Cronin did not take more precaution has puzzled those close to him. He told of this dream and then went away with an unknown driver. His action can be accounted for only by his well-known devotion to his profession and the cunningly laid plot through which he had been taken out several times previous to the fatal neighborhood for the avowed object of organizing the Washington Club. Thus he was prevented from exercising his usual caution. He did not observe his custom of arming himself when answering professional calls to strange or thinly settled localities.

"Of course the world knows of the dream of Mrs. Dinan, the wife of the livery-stable keeper, in connection with the case. Mrs. Dinan dreamed that the old white horse, with the saddest of looks, approached her bedside. Then the face of Dr. Cronin appeared. She talked to her husband about this strange double dream. He reported to the police the hiring of the gray horse. And that became a clew, the importance of which the subsequent discoveries proved.

"A week before the murder Dr. Cronin dreamed that he was down in a cellar. He thought the location was on Dearborn avenue. It seemed to him that three men were killing him. The Sunday night after Dr. Cronin's disappearance, before his friends or the public knew definitely his fate, and before anybody outside of the band of conspirators knew of the Carlson cottage, one of his intimate friends dreamed that he saw the doctor enter a front room of a cottage on the North Side. This friend did not know of the locality; nor did his dream reveal it to him exactly. Weeks afterward, when he saw the Carlson cottage, he found it very much like the one about which he had dreamed. But in the cottage of the dream there was no hall. The front door was reached by several steps, and it opened directly into the front room. There were two windows. They were covered with green blinds and commanded a view of the street. In this dream Dr. Cronin appeared to have on a light, drab-colored overcoat, which was unbuttoned when he stepped into the room. In a corner of the room there was a bed hung around with calico curtains. The doctor put his medical case on a small table that stood between the windows. He was in the act of drawing off his kid gloves. He had hold of the thumb of the right hand glove with his left hand, when he raised his eyes as if to inquire of some one in the room how the patient was. Then he saw that he was surrounded by three men. One was a small, stout, chunky man with a most malignant, hateful face. This one was standing just behind the doctor. Two men, one considerably larger than the other, stood in front of the doctor. They were all in the attitude of being about to attack. The doctor threw himself into the position of defense. And then the dreamer awoke. This dream was soon after Dr. Cronin disappeared and before there was any definite knowledge of foul play.

"There was still another dream bearing on the Cronin mystery. The dreamer was a lady. Strange to tell, her dream took up the terrible affair in the cottage just where the other dream left off. Yet there was no possible connection between the two dreams. The former, which should have occurred first, to preserve the sequence of time, came last. This dream was had after the disappearance. The lady who saw in a dream the terrible struggle, had her experience on either the night preceding or on the very night of the murder. She kept the vision to herself until some time afterward, and hence the confusion of dates. But her description of the three men whom she saw about Dr. Cronin is the description of the three men whom the other dreamer saw. The story of the lady's dream is best given in her own language.

"I was acquainted with Dr. Cronin," she said. "I had met him at several parties and at Catholic gatherings. Why it was that I should dream of him and that terrible scene I have never been able to understand. The time of my dream was on Friday night before the murder, or on Saturday night of the murder; I can't tell now which it was. On those nights I went bed about 12 o'clock. At what hour I dreamed I don't know, but suddenly I thought I was in the front room of a cottage on the North Side in some dreary neighbor. There was no explanation to me how I got there, but there I was. When I found myself in the room I was the only person there. The furniture was poor and scanty. A bedstead stood in

the corner diagonally from where I seemed to be standing. It was a very cheap bedstead with a flat, cheap mattress covered by one of those dark, dirty-looking comforters you see so often in that class of houses. There was a chair or two in the room, and between the windows stood a cheap center table. Soon after I got into the room I heard a noise. I felt I was in danger. I looked around for a place to hide and then I saw that at the foot of the bed was a closet. I went in and closed the door so as to conceal me but look out through a crack. It seemed to me I had scarcely got into the closet when Dr. Cronin came in by the front door across the room from where I was hiding. The moment the doctor entered I could see him. He was in a drab-colored overcoat and a slouch hat. He laid his satchel on the little center table between the windows and looked around the room. Then, all of a sudden, three men surrounded him. I could not tell where they came from or how they got into the room. But they were there and in the act of attacking him when I first saw them. The one nearest to me was behind the doctor. He was a short, stout fellow with broad shoulders and a most villainous broad jaw. He had on a pea-jacket and coarse-looking trousers, such as laboring men usually wear at their work. Another of the three was a large man and was also dressed as a workingman. The third and largest of the three bore rather the appearance of a gentleman, as the world would say, in clothes and manner. I think this one had a light mustache, but it was impossible to tell much about the faces, for each wore a black piece of cloth or mask, which came down over the nose, but not below the mouth. I seemed to know that these men meant the doctor harm. I tried to cry out, but, as is usual in dreams, I felt as if paralyzed. Events happened faster than I can tell. As I looked the little man struck the doctor a terrific blow on the back of the head. It was done with a short black weapon, which might have been wood or metal, I could not tell which. The doctor fell, but almost instantly he sprang up again and began to strike out with his fists towards his assailants. But his blows were wild, they did not seem to have any effect. As he struck, he would call:

"Jesus, Mary and Joseph defend me!"

"He seemed to have been partially stunned by that first blow to such a degree that he could not make his best defense possible. When he struck at the two in front of him they were able to dodge and ward off the most of his blows. Now and then one or the other of the men were struck so hard that they staggered. The doctor struggled desperately, getting nearer and nearer to the door. He was trying to escape and the two men in front were bent on keeping him in. The small man behind was striking again and again at the doctor's head. It seemed as if the small man was the one depended upon to do the killing while the others kept the doctor from getting out of the room. All the time I seemed to be whispering to myself:

"Pray God somebody will come and save him."

"The struggle went on. Perhaps it lasted five minutes, perhaps ten. I can not measure the time. And the doctor was crowding toward the door. The men as they were struck back would jump forward and push the doctor away from the door. How many times the small man hit the doctor on the head with that black weapon I can't tell, but it seemed as if several blows were struck before the doctor began to weaken. Then, after another blow or two, he threw up his hands and cried in agony:

"My God! I can not do any more."

"He collapsed completely and fell. The three men vented their rage by kicking the prostrate form. There was no movement of the body. It seemed to dawn on my mind at that moment that murder had been committed. I cried out aloud:

"My God! They have killed him."

"At once the three men turned toward the door of the closet. One of them, the leader, said:

"Who is there? Bring her out and kill her. Don't let anybody escape."

"The three men started toward the closet door. I shrank back into a corner. I thought my hour had come. The door was pulled open. I woke.

"I was all of a shiver, and it was a long time before I went to sleep again. In the morning I said to myself, 'It was only a bad dream,' and dismissed it from my mind. But on the Sunday evening following my husband came home from down town and told me Dr. Cronin was missing and that his friends were uneasy. I at once thought of my dream and said to myself, 'The poor fellow! he was in trouble and crying for help, that was the meaning of the dream.' But I did not then think it possible that he had been killed. I did not even tell my husband of my dream, for I thought it would be foolish to pay any attention to it. As days passed with their slow developments I felt a strong impulse to tell my dream to the police and to suggest that I would try to locate the cottage which I had seen in my dream. Of course I did not do it, and after a time the story of the Carlson cottage came out.

Then I saw there was something in the dream, but I never told it save to a few friends I could trust in confidence."

W. B. S.

LAURA BRIDGMAN'S BRAIN.

The examination of the brain of Laura Bridgman, the famous woman who lived her allotted years devoid of sight, hearing, speech, smell and taste, taken some time ago to Clark University, Worcester, Mass., proves that the peculiarities were due solely to arrested development in the portions relating to the disused senses. Up to the time of the girl's illness, when she was two years old, the brain developed normally, but after that it grew unevenly. It is a well-known and undisputed fact that the use or disuse of certain portions of the body or of certain sets of muscles results in a marked development or lack of development of these portions or muscles. The same theory was advanced as to the development of the brain; that is, that the use or disuse of the senses would promote or arrest the development of those portions of the brain to which they were related.

There will be a good opportunity to test the truth of this theory in the brain of Laura Bridgman, a healthy woman with an originally normal brain, but which lacked development, living to be nearly sixty years of age, exercising to a very considerable extent, the powers left her and never moody or despondent. The weight of the brain was only slightly less than that of the entirely normal brain. Both hemispheres were developed alike. The gray matter of the cortex (which receives and imparts sensations) was somewhat less than in the average brain. All of the affected cranial or brain nerves were small, and the regions of the cortex, associated with the defective senses and with motor or articulate tongue speech, were poorly or peculiarly developed. In general, the entire cortex was thinner than in the normal brains with which it was compared. The nerve terminations of the nose and eyes were destroyed or highly disordered, and there was great destruction of the middle ear and of the nerves connected with the organs of taste.

The most striking and conclusive feature, however, was the condition of the parts connected with the nerves of the sight. The right eye of Miss Bridgman remained useful to a slight extent some time longer than the left. This resulted in developing that portion of the brain connected with the right eye to a greater extent than that connected with the left. This is sufficient proof in itself that the development depends upon the use of the organ.

THERE is a quaint story told in the *English Illustrated Magazine* of a lovable parson of the olden time—a real Dr. Primrose. "A lady who was staying at my father's house," says the narrator; "at a time before I can remember, told me that he ordered the constable to put an incorrigible tramp who had had been a public nuisance in the stocks the next time he came. The man did so, and told my father, who sent off to the nearest magistrate to have him taken out and brought before him. There was no magistrate at home, and it came on to rain frightfully. 'God bless my soul,' said my father, 'that poor fellow will be drowned!' So he took out a big umbrella and sat by the culprit's side in the stocks and sent for some bread and cheese for the man. 'Do you think,' said my father, 'if I took your boots off you could slip your feet out?' 'I'll try,' said the prisoner. It was a happy thought, and the man slipped out his bootless feet, my father holding the stocks up as high as he could. Out came the man's feet, into his boots he jumped, and away he cut as he was advised. What a funny world! If the man had any sense he could have summoned the clergyman of the parish for aiding in an escape from justice."—*New York Tribune*.

THE most dreadful insect invader is the white ant. In Africa their houses are dome-shaped mounds, often eighteen feet high. These insects erect pyramids one thousand times higher than themselves! In their travels the ants so conceal their approach, that their presence is not suspected until the damage is done. They usually tunnel into any object which they attack, often reducing it to a mere shell. In this way they have been known to ascend within the leg of a table, devour the contents of a box upon it, and descend through a tunnel bored in another leg, in one night. An officer of the English army, when calling upon some ladies in Ceylon, was startled by a rumbling sound. The ladies started with affright, and the next instant they stood with only the sky above them. The roof had fallen in and lay all about, leaving them miraculously unharmed. The ants had made their way up through the beams, hollowing them out until a great part of the frame-work of the house was ready to fall at the slightest shock.—*St. Nicholas*.



A DELSARTE ALPHABET.

All healthy folks are active and bright.
Be sure to go to bed early each night.
Children, be careful, and keep dry feet—
Damp shoes are neither healthful nor neat.
Eat slowly, and choose the simplest food—
Fresh fruit is dainty, and tempting, and good.
Garments should never be worn too tight—
Hats should always be airy and light.
If you would be happy and healthy and gay,
Just stay in the sunshine the live long day.
Keep your heart pure and your temper sweet.
Let your dress and your home be always neat.
Many have died from lack of pure air.
No child can keep well without constant care.
Old rags and trash should never be kept—
People thrive best in a house well swept,
Quick motion brings to boys and girls
Red cheeks, bright eyes and dancing curls.
See that the water you drink is pure,
'Tis better than coffee, or tea, I assure.
Use all your wits to prevent mistakes;
Very sad are troubles they often make.
Walk every day as much as you can;
Exercise makes the strong woman or man.
Your health is your wealth, and well worth pain—
Zeal in its care is never in vain.

—OUR LITTLE MEN AND WOMEN.

A FEW years ago two native women of high caste broke through the prejudices of ages and pleaded the cause of their sisters in India, England and America. The one, the learned and renowned Pundita Ramabai, went first to England, where she was appointed Professor of Sanskrit in the Ladies' College, Cheltenham. From England she came to America, that she might witness the graduation of Anandibai Joshee from the Woman's Medical College of Pennsylvania. She came and saw the first M. D conferred upon an Indian lady in any country, and she remained in America, partly from stress of circumstances and partly because her plans of reform and beneficence grew prodigiously upon her hands as she examined the liberal institutions of the land. Dr. Joshee, after her graduation in 1886, returned to take charge of the female ward of the Albert Edward Hospital, in Kolhapur. Poor girl! She was herself a victim to those hideous, infantile marriages. She was but 21, yet had been a wife for twelve long years. When she came to this strange land—the first high caste Brahman woman who had even set foot upon it—her health was delicate. She carried with her the superstitions of her class and, for many months, persistently refused to have any hands but her own cook or handle her food. Preparing her meals over a little stove in her own room, struggling against her timidity and studying incessantly to master a language and a profession, it is no wonder that the seeds of disease sprouted into death. After the prejudices of the conscientious, shrinking little lady had been overcome she was taken into the family of Dr. Rachael Bodley, Dean of the faculty, who cared for her as if she were a daughter. But though she graduated in March and sailed for India in October, during the succeeding February she died in her mother's arms. That young woman is doubtless the mother of a large progeny of native women physicians—the pioneer of an army. The learned, refined, and benevolent Hindu widow, Pundita Ramabai, has passed a life of romance, sorrow, and triumph, although she is still a young woman. Her portrait is a speaking one, albeit the fine lines of face and brow are somewhat shaded. But one can well imagine that the heart aches for parents, brother, and husband, all dead. When Pundita Ramabai sailed from San Francisco in 1888, she was accompanied by Dr. Ryder, a lady physician and a personal friend, though in no way connected with the proposed school for high caste child widows. Miss Abby C. Demmon, a teacher of rare ability and Christian character, has been engaged by the association as Ramabai's assistant, and while Ramabai was journeying westward over the Pacific, she, too, was on her way, via England. Both she and Ramabai are, of course, responsible to the association. This, however, is but the beginning of a gigantic relief movement, one with the Countess of Dufferin reform, which is in unison with the progress of the century, and which eventually shall have an untold effect in civilizing and Christianizing the far East. Pundita Ramabai arrived in Bombay on the 1st of February, 1889, and having been joined by Miss Demmon, she

opened the school in March with one child widow and three unmarried little girls. A large audience of influential native gentlemen and a few Europeans assembled to show their interest in the enterprise. Pundita Ramabai spoke eloquently of her mission, proving the crying need of her work, and stating what she had done and wished to do. The proceedings were conducted in Marathi, after which a summary was given in English. It is child widows that the home is designed specially to benefit. Because of their life of isolation and oppression they can only know of this haven of refuge from Ramabai personally. Therefore, at present, her principal duty is to go from house to house, and urge these suffering children to come to the home she offers. The school, which has been removed from Bombay to Poona, has now an attendance of thirty unfortunate widows and deserted wives—mere girls, who have been rescued from suffering, starvation and sin. The best wishes of thousands of men and women go forth to Ramabai. Long may she live to at least partially realize her dreams of beneficence.

THREE HUNDRED AND EIGHTY women are employed in twenty-four prominent libraries, receiving from \$240 to \$1,500, an average salary of \$570. The average is greatly reduced by the large number required to do mechanical work in comparison with the few needed for supervisory and independent work. Thirteen women of recognized ability, trained as apprentices in large libraries, or in the school of experience, receive from \$559 to \$2,000, an average salary of \$1,150. The thirty-seven women trained in the Library school, once of Columbia college, but now attached to the state library at Albany, which was opened in 1887, receive from \$600 to \$1,300, an average salary of \$900. The thirteen highest salaries paid to library school women average \$1,000. Seven women as librarians of state libraries receive from \$625 to \$1,200, an average salary of \$1,000. The twenty-four men filling similar positions receive an average salary of \$1,450. A woman occupying a subordinate position in a library, where faithfulness, accuracy and a fair knowledge of books are the only essentials, can expect from \$300 to \$500. A good cataloguer, or a librarian with average ability and training, can expect to receive from \$600 to \$900. A woman with good ability and fitness, with a liberal education and special training, can expect \$1,000 at the head of a library or of a department in a large library, with a possible increase to \$1,500 or \$2,000. Women rarely receive the same pay as men for the same work. Woman's fitness for library work is proved. She has a recognized place in the profession. She has contributed somewhat to the literature of the subject, and holds offices of honor in the American Library Association, due largely to the liberal spirit of the leaders in the library movement of the last twenty years. In England she has no such place. In America her position in the future will be what she has power to make it. She has a fair chance, and if she fails it will be her own fault. A genius for organization, executive ability, and business habits, a wide knowledge and love of books amounting to a book instinct, and the gift of moving and inspiring other minds are absolutely essential to the highest success.

THE empress of China takes a great interest in the working girls of the Flowery Kingdom. A few months ago she established a cloth and silk factory in the grounds of the imperial palace in Pekin, for the express purpose of giving employment to women and girls who had no work. The empress is not allowed by court regulations to leave the palace grounds, and she therefore decided to have the factory where she could watch its progress.

Mrs. BRAND, the wife of the member of the British parliament for Wisbeach, canvassed the entire district in company with her husband, she charming the electors with her singing, while he devoted himself to their political education.

THE Royal University of Ireland has lately conferred a unique distinction upon two of the lady lecturers of Alexandra College, Dublin, by enrolling them as members of its examining body.

GEORGE T. ANGELL, President of the American Humane Education Society for the Prevention of Cruelty to Animals, and President of the American Band of Mercy,

(19 Milk street, Boston, Mass.) is trying to awaken public sentiment against the heartlessness or thoughtlessness of Americans who, in imitation of foreign snobs and dukes, dock their horses' tails. Mr. Angell says: In behalf of "The American Humane Education Society" I offer three prizes of fifty dollars, thirty dollars, and twenty dollars for the three best comic songs, adapted to the most popular music, on "The Man (or Duke) with the Dock-tailed Horse," "The Docktail Cavalry," "The Docktail Infantry," "The Docktail Artillery," or similar subject, the object being to have them sung in the equestrian drama of "Black Beauty" and on the stage and elsewhere, to awaken public sentiment in regard to the ridiculous folly as well as cruelty of the life mutilation of horses by docking. All wishing to compete for the prizes are kindly invited to write me for more full specification and suggestions.

SPIRITUALISM.

Mr. William Emmett Coleman has an article in the Free Thinkers Magazine from which the following extracts are taken:

The seeing without the use of the physical eyes, the hearing independent of the material organs of audition, the appearance, at a distance from the physical body, of phantasmal forms of living persons,—all these evidence that the material senses and the material form do not constitute the whole of the human being. When to this is conjoined the fact that apparitions of those dead, so called, have been seen in many well-attested instances, the scientific thinker is abundantly justified in thinking that "it is not all of life to live, nor all of death to die." The materialistic tendencies of modern science, in some of its phases, are being met and overthrown step by step, as never before. Psychic science is coming to the front, and its claims to careful consideration are now beginning to receive their due meed at the hands of the trained neo-psychologists of to-day. At last the strictly scientific method is being applied to the alleged facts of present-day psychism; and the reality of those facts, and their important bearing upon the problems of man's true nature and destiny, are being continuously established. The materialism of Büchner, Vogt, Moleschott, and the Monism of Hückel, have had their day. Their dogmatic denials of the existence, not only of spirit, but of any such things as clairvoyance and genuine mediumistic phenomena, will be regarded by the scientists of the twentieth century as on a par with the denial of the circulation of the blood, and of the existence of Jupiter's moons, in days of by-gone ignorance and prejudice. Materialistic dogmatism, regarding the unseen universe and occult phenomena, is of a piece with the religious dogmatism concerning the Trinity, heaven and hell. Both classes alike dogmatize upon that concerning which they know nothing whatever. If materialism *per se* was true, it could never be proven. If no future life for man exists, if there is no such thing as spirit, it can never be known. It will ever be an impossibility to demonstrate that the soul does not survive the dissolution of the physical structure: at best, it can only be a more or less probable conclusion or surmise. On the other hand, if the spirit does live after death, it is susceptible of demonstration; and evidence in sustentation of this demonstration has been accumulating for nearly a half-century past; and, in the opinion of many thousands of intelligent people, this demonstration is now an accomplished fact.

Another suggestive fact is that a large number of the Spiritualists were disbelievers in the existence of a future life prior to their contact with Spiritualism, including a number of prominent quondam advocates of and workers for materialism. Such men as Prof. Alfred Russell Wallace, Judge Edmonds, Warren Chase, Robert Owen, Robert Dale Owen, Dr. Robert Hare, serve to show the character of the converts to Spiritualists from the ranks of the deniers of the existence of a future state for man. These men, hard-headed materialists all, were forced into the acceptance of Spiritualism against their prepossessions, by objective evidence which they found it impossible to resist. Dr. Hare started out to expose the humbug scientifically, but he soon received evidence that the phenomena were genuine, and proof against all his ingenious apparatus for detection of fraud. Judge Edmonds believed

it humbug until he began to investigate, and both he and his daughter became mediums; and there is credible testimony that the daughter became developed to speak in languages normally unknown to her. As for Prof. A. Russell Wallace, he tells us in the preface to his work on "Miracles and Modern Spiritualism," London, 1875, that till he became acquainted with the facts of Spiritualism, he was a confirmed philosophical skeptic, rejoicing in the works of Voltaire, Strauss, and Carl Vogt. "I was," says he, "so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. * * * The facts beat me. They compelled me to accept them, as facts, long before I could accept the spiritual explanation of them; there was at that time 'no place in my fabric of thought into which it could be fitted.' By slow degrees a place was made; but it was made, not by any preconceived or theoretical opinions, but by the continuous action of fact after fact, which could not be got rid of in any other way. * *

From the first, the spiritual philosophy has urged the transcendent importance of true science, and has claimed to be established upon the truths of natural science. It was Spiritualism that first led me to devote myself to scientific studies, and for thirty years I have been prosecuting researches in various branches of science, in connection with the wide-extending sweep of the philosophy of Spiritualism, in its higher phases,—compassing as it does, in a manner, every department of knowledge. Spiritualism has ever urged the study and investigation of its phenomena and philosophy upon scientific principles, and with truly scientific methods. It courts the strictest scientific investigation and analysis, only demanding that the investigation at the hands of scientists be just and fair, which it has not always been. Spiritualists have been pressing scientific men to test its claims and probe its verity for forty years or more and they are still urging this matter upon the attention of science. During that time a number of scientists have investigated its claims and in nearly every case those thus investigating have admitted the reality and genuineness of the phenomena, many of them becoming open and avowed Spiritualists. Among those avowing the genuineness of some of the phenomena, free from all trick, may be named the following: Dr. A. R. Wallace, Prof. Wm. Crookes, Dr. Hare, Prof. Mapes, C. F. Varley (electrician); Profs. Wagner, Butlerof, Dobroslavin, Yowkevitsch, Paschritin, Dahl, and Souchitschmisky (all of St. Petersburg); Profs. Zoellner, Fechner, Scheibner, Fichte, of Leipzig; Prof. Hoffman, of Wurzburg; Prof. Perty, of Berne; Earl of Crawford and Balcarres, President R. A. S.; Prof. Barrett, Dublin; Goldschmidt, Challis, Flammarion, and Liais, astronomers; Prof. Esenbeck and Dr. Fries, Breslau; Prof. Thury, Geneva; Prof. Corson, Cornell University; Profs. Edland, Seligman, and Berlin, of Sweden; Prof. Storgohan, Norway; Prof. Batistich, Trieste; Prof. Streiff, Marne; Profs. Pagnoni and Lombroso, Italy; Prof. Delbez, Vienna; Prof. Patureau, Aude; Prof. L. B. Monroe, Boston University; M. Pasteur, physicist; Thos. A. Edison, electrician; Prof. Mosetig, Austria; Dr. Kelldrew, Zurich; Prof. Henry Booth and Dr. A. Reeves Jackson, Chicago; Prof. Wm. Gregory, N. E. Wood, J. R. Nichols, Mr. Rutter, M. Boyard, chemists; Profs. Murchison, Worthen, Gunning, De Larné, Denton, geologists; Prof. Stricke, Chartes; Prof. Bush, philologist; Profs. Buchanan, Mackenzie, and Collingwood, anthropologists; Prof. Hoeffel, encyclopedist and chemist; Prof. Hoeffer, Belgium; Baron Von Reichenbach, physicist; Prof. De Morgan mathematician; Drs. Ashburner, Elliotson, Puel, Lockhart Robertson, Herbert Mayo, Hitchman, physiologists, magnetists, etc., Prof. Weber of Gottingen.

In view of the fact that these and a number of other scientific men have testified to the genuineness of some of the Spiritualistic phenomena, how foolish is the thought that Spiritualism is unscientific or dreads the light of scientific investigation. For many years I, as a Spiritualist, have emphasized, both in the spiritual and non-spiritual papers, the establishment of Spiritualism upon a truly scientific basis; and for many years one of the leading spiritual papers in America, the Chicago THE RELIGIO-PHILOSOPHICAL JOURNAL, has been devoted to the furtherance of scientific Spiritualism, to the elimination of the fraudulent and foolish in Spiritualism, and to the advancement of that alone which can be scientifically demonstrated as true.

LOVE FOR HUMANITY

A Strong Desire for the Highest Good and Best Welfare of the World.

THE GREAT WORDS OF GREAT MEN

A Most Remarkable Array of Outspoken Statements from Men of Mark in Both Continents

INTERESTING FACTS AND FACES.

The orator before the Senate called this "an age of progress." He was wrong. "Progress" does not half express it; it is an age of revolution. Revolutions carried on, not by armies, but by discoverers.



WILLIAM EDWARD ROBSON, M. R. C. S. L., L. K. Q. C. I.
Late of the Royal Navy of England.



DR. R. A. GUNN.
Dean of the United States Medical College, New York, and Editor of the Medical Tribune.

I prescribe and like Warner's Safe Cure in both acute and chronic Bright's disease and am willing to acknowledge and commend it most heartily.

R. A. GUNN, M.D.

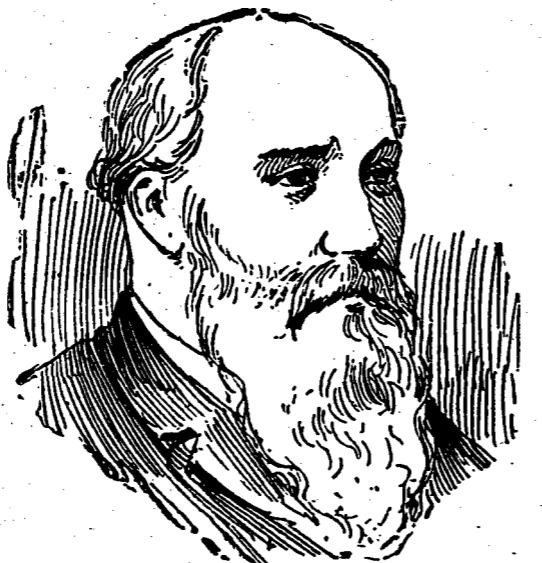
Emphatically state that I have been able to give more relief and effect more cures by the use of Warner's Safe Cure than by all the medicines in the British Pharmacopoeia.

W. E. ROBSON

Inventors and brain-workers. It is a marvelous age, an age when the ordinary will not be accepted, when the best is demanded. Our grandfathers were content to travel in stage coaches, to live in cabins and receive a mail once a week. We demand palace cars, tasteful homes and daily communication with the world. It is the rapid-transit age; the age of the telegraph and the telephone. A man speaks to-day and the entire world reads his words to-morrow morning. There are but twenty-four hours in the day, but forty-eight hours are crowded into it.

We all know how we have advanced materially. Do we realize how we have advanced scientifically? More than in any other manner. Indeed, it has been the advancement in science which has caused the advancement in material things. The discovery of steam permitted the railroad and the steamboat. The development of electricity made possible the telegraph and the telephone, so that the development of the sciences has been the real cause of all modern advancement.

We will take, for example, one department of science, but the most important department. One



DR. BEYER, OF WURZBURG, GERMANY.

Youngster Warner's Safe Cure
is well known throughout
Germany.

Dr. W. Berger

Wurzburg
Germany?

which affects our very lives and happiness. Formerly the treatment of human ills was made a matter of superstition, of incantation, the same as it is by the medicine men of the Indians to-day. Gradually emerging from such blindness, it was still a matter of bigotry, of folly. What people must have suffered in those days can scarcely be imagined. They were bled, they were cupped, they were leeched, they were subjected to every device whereby their vital

not the unquestionable proofs present to verify it. Within the past few years the claims made more than ten years ago have been admitted by the highest scientific authorities, both in Europe and America, and it is with pleasure that we present herewith some



PROF. DR. KOCH, BERLIN.

remarkable reproduced statements, together with the faces of the men who made them. Kidney troubles, resulting far too often in Bright's disease, are the great evil of modern life. They frequently come silently and unannounced. Their presence far too often is not realized until their treacherous fangs have been fixed upon the vital portion of life. Nothing can be more deceptive, for their symptoms are varied in nearly every instance. Thousands of persons have been their victims without realizing or knowing what it is that afflicted them. Thousands are suffering to-day who do not know the cause.

The discovery made by Mr. H. H. Warner has been acknowledged throughout both hemispheres to be the only discovery for this great modern evil now known to the world. Like all great discoveries, it has had its enemies and met with opposition, but its marvelous popularity with the public has been phenomenal and its complete acknowledgement by scientists and the profession has been deserved. It stands, as it deserves to stand, upon a plane of its own, pre-eminent among all prominent discoveries for the relief of humanity and the promotion of happiness.



DR. DIO LEWIS.

ity could be reduced and their lives endangered. It is almost a wonder that the race survived.

There has been an absolute revolution in the practice of medicine and in the treatment of human ills. Instead of undermining the vital forces by cupping and bleeding, the vitality is now sustained in every possible manner. Instead of tearing down we seek to build up. Instead of increasing misery we seek to create happiness.

But the greatest advancement in medical science has been made by discovery. Harvey could afford to endure the ridicule of the world for revealing to it the grand discovery of the circulation of the blood. Jenner might be ostracized, but millions have benefited by his discovery of vaccination. Pasteur lived in a more enlightened age and escaped ridicule, while the world received the benefit which his discoveries have brought. Koch, although forced to reveal his discovery before its perfection, will be revered by future generations.

The discoveries of these great men have been of untold benefit to the world, and yet they were not in the line of the world's greatest need. Mankind has been suffering, enduring, dying from a cause far greater than small-pox, more terrible than hydrocephalus and more subtle than consumption. The habits of modern life, the very inventions which have made civilization so great, have drained the vital forces of life and undermined the organs that sustain life. Ten years ago this great truth was realized by a gentleman whose own life was in sore jeopardy, and the discovery which he has given to the world has done and is doing more to-day to strengthen the vitality, lessen suffering, preserve the health and lengthen life than any of the discoveries of the other great men above mentioned. The discovery referred to was made by Mr. H. H. Warner, of Rochester, N. Y., and is known in Europe, in America, and throughout the world as Warner's Safe Cure.

It may perhaps be thought that the above assertion is an extravagant one, and so it would be were

If I found myself the victim of a serious kidney trouble I should at once use Warner's Safe Cure
Dr. Lewis



SLATE WRITING EXPERIENCES.

TO THE EDITOR: I desire to call the attention of Dr. Hodgson, the gentleman who exposed the Gillets in Boston, to a sitting my wife and myself had with Charles E. Watkins a few years ago, with the idea that some progress may be made in regard to the question of how the slate writing is done and by whom. I had had sittings with Henry Slade a year before but wanted more evidence or rather another opportunity for further investigation through another channel, so we went to Boston to see Watkins.

When I first called on Watkins I was told that we could not have a sitting for two days. I did not like this idea, it looked to me that by some means a knowledge of us might be obtained on which to base his writing, notwithstanding I had avoided giving a clew in so much as to make our stopping place in an adjoining town. However an hour was set and we were on time, and were ushered into a small front room. The furniture consisted of a book case, a few chairs and a table 2x3 feet with a felt inlaid top. No cover was used on the table. All the writing was done on top of the table. The medium gave each of us five pieces of paper torn from a block 2x4 inches in size. On these we were requested to write questions to our spirit friends, while we were left alone for some ten minutes. We had formulated our questions at our stopping place. Our questions not to be known to each other. I took the precaution to roll all of them up myself so that there would be no difference in their appearance. This Mr. Watkins requested. When this was done I re-washed two slates which had just been used by a man and wife. I then put private marks on the slates by which I should know that no exchange had been made; I also examined the table, no appearance of trickery being seen.

On Mr. Watkins coming in he stirred up the pellets and showed us how to place them on the table, which was three inches apart in a line. He then gave each one of us a pencil and we were requested to point first to one and then to another. I wish to say right here that being the proprietor of the opera house in my town where exhibitions had been given, I knew during this stirring up of the pellets is the time that the slight-of-hand performers take to get hold of one or more of the pellets, covering the proceeding by substituting their own. At this point I took extra care to observe his motions but detected nothing wrong. While we were busy with our pencils Watkins said to my wife: "There, take that up and hold it in your hand." At the same time he placed a small bit of pencil on the slate I had marked and covered it with another slate. These were held by us in the following manner. My wife was at the left and took hold with her left hand; being on the right I clasped them with my right hand. Watkins being on the opposite side of the table held the other edges, all hands resting on the table. When we had sat in this manner a few minutes Watkins told my wife that she was a Hervey but that her mother was a Sanborn. This remark at once gave us an idea of what pellet my wife held, the contents known to her alone. In a few minutes more the writing was said to be finished. I was requested to open the slates. There had been no sound made by the rubbing of the pencil against the slate heard by us, so that this kind of evidence was lacking. This sound can be simulated it is well-known by the medium, as his fingers are under the slate. (This however amounts to nothing and must be ruled out as evidence that writing is being done because you hear the writing.)

On taking the slates apart a complete answer was found signed Elizabeth Sanborn Hervey. This was the name addressed, being the name of my wife's mother. While we were reading the message Watkins said there was an old gentleman present who says "Elizabeth, you have not spelled your name right." I at once looked at the name to find the mistake. My wife seeing my quandary helped me out by saying that she understood it and would tell me later. Now this is the explanation: About one hundred years ago Mr. Thomas Harvey's children who were about starting in business at Newburyport Mass., changed the spelling of their names by sub-

stituting the letter e for a, making the name Hervey. The father was always provoked at this; telling them that they were proud and were ashamed of their names. I don't recollect that I ever heard of that change of names until that time. The question now is, was there an old man there or did Watkins read my wife's stored knowledge which was not called in play at this time?

On this same slate and just below the other message was the following:—"Tell mother that I send her my love and to all." (signed) Alice. Now, here is a message that is hard to account for. It will be understood that only one of the pellets has been taken up, nine still remaining on the table. Had Watkins substituted one of his for one of those we had written, read and replaced it on the table, or was my daughter present, and did she dictate the message? It reads, "tell mother", etc., Now why should she use the word tell. By leaving this word out all would seem natural as her mother was there at the table. To give my impressions obtained from my investigations, I think the most natural conclusion is that a scribe or clerk does the writing, but is influenced by the spirit of the dictator as we will observe that the hand writing is not exactly the same in all messages and certainly are not in the hand writing of the one said to have sent them. We went on with the pointing. Soon I was requested to take up a pellet and put it into my pocket. Again my wife was asked to hold one in her hand. The slates were adjusted as before and the following came on the slate. "He appeared as I did at first and then we grew young together." My wife's father died at the age of thirty-one and her mother at eighty-five years. This was a natural question for a child to ask and purported to be answered by the mother who would naturally tell the truth in so extraordinary a case. Is this the condition of the spirit world? Do the old grow young, or was this answer the dream of the medium, or was it a reflex of my own mind as I have often suggested it might be in the other world?

I will notice another case. I have said that I had taken up a number of pellets and put them in my pocket. Seven had been answered correctly under the same conditions. There remained three. I was requested to take one out and hold in my hand. Soon Watkins appearing somewhat puzzled said; "You have written to two persons." "No," I replied. "Then Martha Hopkins was the wife of Capt. Robert Emery," I assented to that. The question was then answered correctly. Was my mother there or was the answer taken from my mind? Another case. I took a pellet from my pocket and held it as before. Watkins at once appeared very much excited and remarked that this man came to his death in an instant. Watkins struggled for a minute or two with great effort to control himself; he soon became calm and said, "This spirit has tried hard to entrance me but I will not be to-day as I have been over-worked." The facts in this case are somewhat singular. In the first place it was impossible for me to have known which pellet I held in my hand of either of the three put in my pocket. This was my question: "Under what conditions did you die?" This case was as follows: My father sailed for Boston from Belfast, Me., went into Portland for a harbor. While his vessel lay at anchor in a heavy snow storm a larger vessel coming in from sea ran into her. My father thinking his was about to sink attempted to get on board of the brig. In doing so he slipped from the icy rail between the vessels, being crushed at the time it was thought. Watkins said "this man died instantly." No word came from father direct. A part of the communications came on the slates without any pencil being used while we held them as usual. I will say that at a subsequent sitting I held them out in one hand, holding the medium by the other. I have now in my possession ten slates covered with glass puttied just inside of the wooden frame, also a written letter by Watkins pasted on one of them. With these facilities I can compare the writing and draw my conclusion. It was by this method I found Dr. Slade's hand writing was the same as in his slate writing. Mr. Watkins will sell any slate for twelve cents; and a sitter ought to carry home such for future reference, in his cooler moments. It would seem that in case a deception was to be practiced that a smaller size slate would be used—7½ x 10½ is quite a large size. At these sittings there was a pile say about fifty on the floor near the table and as fast as I bought one, another was taken from this lot—all fresh and new.

Four years before the advent of modern

spiritism I was employed by Mr. P. P. Quinby of Belfast, Me., to take charge of his jewelry business while he lectured on mesmerism, as it was called then. He and his subject Lucius had for a few years previous been experimenting and got to be very proficient. During the year I was engaged I became one of the family and witnessed hundreds of exhibitions of the different phases of the power. I was however more interested in clairvoyance, as Lucius was a fine subject. It is hard for me to absent to the spiritual explanation of much of the phenomena on that ground. I do see much evidence that clairvoyance coupled with mind reading will account for all except the physical part. In the matter of question reading with Watkins, to me it was a clear case of clairvoyance as he often answered the questions himself after first naming to whom they were addressed. It would appear that as soon as he named the one addressed he became the possessor of the writer's mind, either active or dormant, and was able to formulate an answer either as one would in a dream or according to facts known to the sitter.

I give this as an idea, suggested by my investigations, as to the mode or way the writing is done. I will now admit that my cable is not long enough to reach bottom; perhaps Mr. H. of Boston, can make all matters clear.

JAMES EMERY.

BUCKSPORT, ME.

WHAT SPIRITUALISM OFFERS.

TO THE EDITOR: Many attempts have made to describe in brief the difference between man and the lower animals. But these sayings, pungent and concise as they are, fail to perfectly define the distinction. Man is not the only animal that talks or laughs or weeps; neither is he the only unfeathered biped (witness Plato's man). But without exception and beyond all question he is the only of all God's creation who holds within his heart the earnest expectation, the heaven born hope, the God given intuition of immortal life; the only being in the universe who mourns for his dead with the hope of reunion. To prove this hope well founded, this intuition true, the church has vainly striven. Far be it from me to belittle the work that this time-honored institution through its ministers, lay and clerical, through its saints canonized and uncanonized, has done for humanity; in loud protest against me would arise the institutions of learning and asylums for the afflicted that do and bless the land. Not to the church alone by any means do we owe all that we have of benevolent and educational institutions and effort, but in so far as we are indebted to her for these and kindred good, the full measure of credit should be given her. There was a day, a dark day in the church's history, when she stood holding in one uplifted hand the likeness of that instrument of torture upon which had perished the man whose pure and gentle precepts she professed to follow, while with the other she sought to strangle the infant thought, that conceived in the minds of men struggled for free expression, and with her despotic iron heel she would have crushed the very heart of science. In that day the church uplifted to an insulted heaven hands thicker than themselves with brothers' blood. And yet we can say of all this: It is past, and the church of to-day is in no wise blamable therefor, save in so far as she would attempt to excuse, palliate, or continue such crimes. The law of heredity applies sometimes as well to a spiritual organization, as to the physical body, and we have occasional evidence that a little, at least—of the old persecuting, domineering, freedom hating spirit still taints the church's blood. But thank God, that a newer life has been infused into her veins, and that through the darkest aisles and transepts of the old churches, the free winds of heaven have been made to blow for the last forty-four years. Thought has broadened and the souls of men have grown. The church at its best is unable to help us in our greatest need. In times of sorrow and bitter bereavement, when we would draw upon this supposed-to-be bank of spiritual consolation our drafts are unhonored, the church fails us. Tell me you who have seen the shadow of death darken dear faces, the light leave loving eyes and hands grow chill even in your close clasping, could the church help you then, or to grief's persistent questions give reply?

The minister at such a time would fain comfort us with a tradition, he would soothe our sorrow and ease our aching hearts with something that he supposes, that he hopes, that he believed to be true, does that suffice you? Herein lies one of the

beauties of Spiritualism, that instead of vague theories and unsubstantial hopes it offers evidence clear, proof positive of immortality; instead of a heaven of idleness gained by your acceptances of another man's suffering for your wrong-doing, it teaches of an endless life of earnest, active progression, and that so-called rewards and punishments are but the inevitable consequence of right or wrong-doing, the natural result of natural law; and I must say here at the risk of offending, that in my humble opinion the best way to the obtainment of this positive knowledge of immortality lies not through a paid public mediumship, but in the privacy and sanctity of the home circle. No one need misunderstand me. I say that the best way lies not there. I recognize and admire those honest men and women, who gifted with mediumship have cultivated it from the purest motives and used it to noble purpose, accepting therefor a just pecuniary compensation. When you have found such a combination of medium and Spiritualist you have found a pearl of great price—value it. But in your search for such a one you run the risk of encountering a hundred of those wolves in sheep's clothing who sport with our sorrow, make market of our griefs, trade in our tears, coin our hearts blood, and rob our very graves of the decaying bodies of the dead to aid them in their vile traffic, and then add to their sin by calling themselves Spiritualists. For such a one's offenses no language under heaven holds words strong enough to express an honest man's contempt. And, yet I am persuaded that in the economy of God there lieth the possibility of the final purification of even such souls as these. The home circle offers no inducement to defraud and I am convinced that to every spiritually minded family that establishes a weekly circle, most happy results will come not only in the obtainment of the spiritual knowledge sought, but in an increase of harmony among themselves and of kindly affection one toward another, and I believe that in this, the home circle aided by the public teaching of our philosophy lies the future growth and strength of Spiritualism. I have only to add that we have here for free distribution copies of our constitution; and if I had a name the proudest in the land and millions of dollars, I would sign the name to that constitution and spend my dollars in promulgating its principles.

BELLE V. CUSHMAN.

224 East 39th st, New York.

MORE INTERESTING EXPERIENCES.

TO THE EDITOR: First let me say that I am a believer in Spiritualism, but not one incident that I relate to you has occurred to a believer. The friends who have told me these things have been absolute skeptics, accepting nothing of the phenomena, until forced to believe at least the one thing that reached them. I believe the incidents related to be wholly true and authentic; and I personally have not heard or seen any similar things, showing that spirits reach the unbeliever with as much force as they do believers, if not greater.

My brother's wife lost her father a number of years ago. One morning she was in her kitchen attending to some home duties. She needed something from the pantry, and quickly stepping to the door, thinking only of haste and necessity, she found the space through the pantry door occupied by her father. He looked as usual, natural and smiling; and like all who have ever given me their experiences, she says she was not at all surprised or shocked at seeing him. He simply seemed alive; the moment that the remembrance of his death came to her the form faded. This occurred early in the forenoon. She thought of it a great deal, and worried about it, thinking it portended some evil; but toward night housekeeping annoyances had caused her to think of other things. About five o'clock she was very much upset by the going out of her fire, and had stooped for kindling; upon rising she had to move suddenly backwards, for her father's spirit stood so near, as to almost touch her. He never had appeared before nor has he since. But some time after that while I was having a sitting with Mrs. Simpson, her "control" "Ski" related this occurrence to me, telling me that the lady was wonderfully clairvoyant, and that the father had tried for a long, long time to show himself, and was most happy at having succeeded. As before I give you personally the names; also let me say, that my brother's wife had told me this before "Ski" did.

E. C. D.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Rationale of Mesmerism. By A. P. Sinnott, author of *Esoteric Buddhism*, etc. London: Kegan Paul, French, Tribner & Co., pp. 163.

Mr. Sinnott prefers the term mesmerism to the term hypnotism which he says was adopted to "cover a cowardly retreat from denials which had become no longer tenable." He adheres to the belief in a subtle fluid passing from the operator to the subject. He says that "many mesmerists of the higher order entertain no doubt concerning the existence of this fluid, for the simple reason that they can see it." Baron von Reichenbach's experiments properly followed up would, he declares, have resulted in a complete demonstration of the theory of mesmerism advanced by Mesmer and adopted by his immediate followers, De Puységur and Deleuze. Modern writer on hypnotism are for the most part, he claims, committed to a theory which concentrates their attention almost wholly on what is rather a disease of the science with which they deal, than the science itself. People who adopt the expression hypnotism, he says, think they include in its range all that was genuine in Mesmer's discoveries. When for fifty years the medical profession had denied the real facts, Braid recognizing some of them, labeled them with a forged ticket and continued to swim with the tide and at the same time, afforded his confreres a chance to escape the inconvenience of being in opposition to established truth without incurring the humiliation of confessing that what they had derided was true. Mr. Sinnott's "occult" ideas run through the book and are mingled with facts in a way which is likely to mislead one not acquainted with the subject, who accepts as indubitable all that is advanced in the name of mesmerism. Mr. Sinnott is generally very much stronger in the statement of his theories than he is in supporting them with proof. Nevertheless this work is suggestive and contains some criticisms which may be read with profit by those interested in the subject treated.

A Concept of Political Justice by J. W. Sullivan. Twentieth Century Publishing Co., 7 Clinton Place New York. paper ten cents.

This pamphlet of fifty-eight pages leans toward the idea of the abolition of governmental restrictions with no other basis for communities than voluntary association subject to the law of personal liberty limited only by the rights of all. If men were perfect Mr. Sullivan's ideas might be carried out, but while men remain imperfect one of the conditions of social life will be government of restraint for the protection of communities and individuals from wrong-doers. Such government involves laws, courts, and officers to execute the laws against offenders.

MAGAZINES.

The International Journal of Ethics for April is a number of unusual excellence even for this high class publication. The opening paper is on "Economic Reform, Short of Socialism" by President Andrews of Brown University. Miss M. S. Gilliland of London, who was years ago a contributor to the Index, writes on "Pleasure and Pain in Education" Professor Bloomfield of Johns Hopkins University contributes an article on "The Essentials of Buddhist Doctrine and Ethics." Dr. J. S. Mackenzie concludes his paper on "The Three Religions" and Dr. C. N. Starcke of the University of Copenhagen writes on "The Conscience." All these essays it is hardly necessary to say, are of superior worth. The book reviews are numerous and they accord with the character of the magazine which students of Ethics, of political economy and of religion in its higher aspects, cannot afford to be without. This publication is under the charge of an editorial committee consisting of Felix Adler, New York, Stanton Coit, London, Alfred Fouillée, Paris, G. von Gizeck, Berlin, Fr. Jold, Prague, J. A. Mackenzie, Manchester, Eng., J. H. Muirhead, London and Josiah Royce, Harvard University. S. Burns Weston, 118 South Twelfth St. Philadelphia, is the managing editor.—The Eclectic for April is a remarkably strong number. The opening paper is "A Calendar of Great Men" by John Morley. Sir C. Gavan Duffy continues his "Reminiscences of Carlyle" with increasing interest.—The Westminster Review for March has an able defense of Vivisection by Rev. Lionel J. Wallace who has made a careful

study of the subject.—The frontispiece of the April number of the Freethinkers Magazine is a very good portrait of William Emmett Coleman, who contributes a strong paper in defense of Spiritualism.

Newspaperdom is the name of a new monthly which aims to be "A Trade Journal for the makers of newspapers." "Some Newspaper Bad Habits," by E. W. Howe; "The Publisher to the Public," by J. M. Bailey, and "The Danbury News man," by George Watson Hallock are among the contributors to the first number. There is much in the journal of special interest to editors and publishers. Published by Charles S. Patterson, World Building, New York.

The English Illustrated Magazine for April has among other illustrated articles an admirable paper on "Some Singers of the Day" with portraits of Madame Albani, Madame Nordica, Mrs. Henchell, Mr. Geo. Henchell, Mrs. Anna Williams, Miss Margaret Macintyre, Miss Hilda Wilson, Madame Patey, Edward Lloyd and Charles Santley. MacMillan & Co., 112 Fourth Avenue, N. Y.

Knowledge and Choice Literature is an illustrated weekly which undertakes to give, in attractive form, the highest amount of useful knowledge and choice literature which can be given for 50 cents a year. It starts out with four pages a week; give it 100,000 subscribers, and it will increase to six pages, average—half a million subscribers, and it promises eight pages. John B. Alden, Publisher, 57 Rose St., New York.

Comrade G. W. Hammond

of Root Post, G. A. R. of Syracuse, N. Y.

Wounded at Gettysburg

C. I. Hood & Co., Lowell, Mass.:

"I was in the Army of the Potomac and in the great battle of Gettysburg was struck in the ankle by a minnie ball, which smashed the bone. My leg was amputated in the field hospital, and after a long time it healed. I was discharged and went home. After 8 years

My Wound Broke Open

afresh. Dr. Pease amputated an inch of the bone, and it healed. Four years later it once more opened, and for eight years how I suffered! I do not believe it possible for a human being to suffer worse agony. During this time I had to go on crutches, being unable to wear a wooden leg. Whenever possible I relieved my sufferings by taking opiate, but when I was obliged to go without it, I suffered fearfully and thought I should go crazy. I tried every thing I could get with my limited means. Physicians said I would never be any better. Finally my

Blood Became Poisoned

and it broke out all over my face and on some parts of my body so that my face is all covered with scars now. One day I read of what Hood's Sarsaparilla would do. The first dollar I got I sent and bought a bottle and began taking it. A week or two later, my wife in dressing my leg, said it seemed to be improving, and after taking

Hood's Sarsaparilla

a few months, thank God (and I say it reverently), the sores all over my body had healed, and now, four years later, have never shown any sign of reappearing." GEORGE M. HAMMOND, 219 Magnolia Street, Syracuse, N. Y.

Col. C. A. Weaver

Commander of Root Post, G. A. R., himself a one armed veteran, fully confirms Mr. Hammond's statement, and J. L. Belden, the pharmacist, also endorses it.

Hood's Pills cure Sick Headache.

The Sixth Sense,
OR
ELECTRICITY.

A Story for the People.

BY MARY E. BUELL.

12mo., Cloth, 521 pages. Price, \$1.25.

This admirable book might have been called Dorothy, but then the title would have given no clue to the contents. The author "hopes the story of 'The Sixth Sense' may not only prove sweet and rich to all young people, but that it may fill their receptive minds with a higher and fuller sense of that 'Elder Brother' and his mission on earth eighteen hundred years ago." Some writers have described wonderful psychical experiences without daring to attempt a discussion or explanation of their causes. Mrs. Buell essays the task of explaining the laws and naming the forces by which denizens of the Spirit-World return and manifest. Whether she is wholly correct will remain a moot question with many; but it may be truthfully said that she is very much in earnest, and in the simplest language possible sets forth her views. While the story has a high motive, it is not prosy. On the contrary it is a breezy, healthy, inspiring volume, adapted to both old and young.

For sale, wholesale and retail, by JNO. C. BUNDY Drawer 134, Chicago.

IMPORTED EDITION.

Lights and Shadows
OF
SPIRITUALISM.

BY D. D. HOME.

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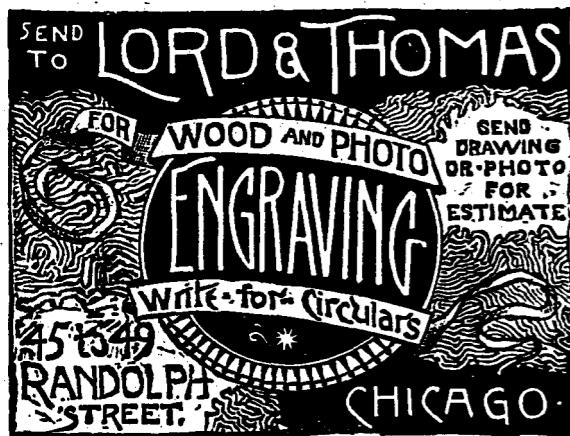
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Something in the sight chilled and frightened her. Not daring to turn, she reached around and touched the woman at her side, to whom, before this, she had not spoken.

"Look!" she said, earnestly: "look at that!"

Attracted by her manner, the stranger leaned forward and peered over her shoulder into the darkness outside.

"I see nothing," she said, and as she spoke the face vanished.

"Why, didn't you see it as you turned?" the other asked, eagerly. "A marble white face like Longfellow's, only larger and with more hair and beard. Whose could it have been?"

She turned and scanned the occupants of the seats near her, then got up and walked the length of the car, searching for the original, thinking she was the victim of some illusion of refraction. There was nobody in the car whose face in the least resembled that she had seen, and she and her seatmate talked of the matter till the latter left at the next stopping place.

On her way from the train the Connecticut woman related her vivid vision to her husband, and then dismissed it from her mind for the time.

The next morning, however, on opening a Sunday paper she started back in alarm. "Why," she exclaimed, "there is the face that looked at me through the car window," pointing, as she spoke, to a large cut of Walt Whitman, "and he died last night," she finished in an awe-struck voice.

In the accounts of the poet's death it was stated that he breathed his last at 6:43 p.m. By recalling the station at which her seatmate had left, the Connecticut woman was able to estimate that it must have been a few minutes before seven that the face showed itself.

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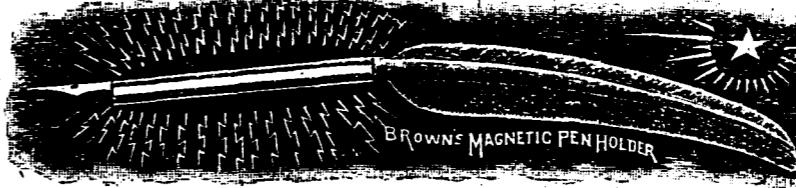
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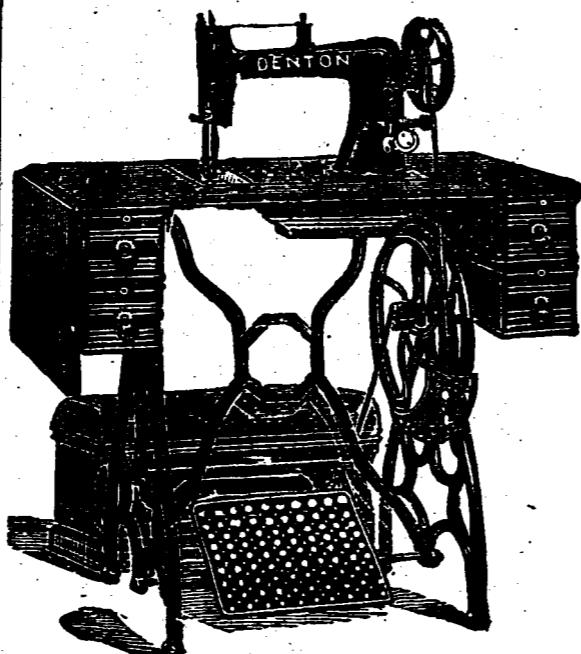
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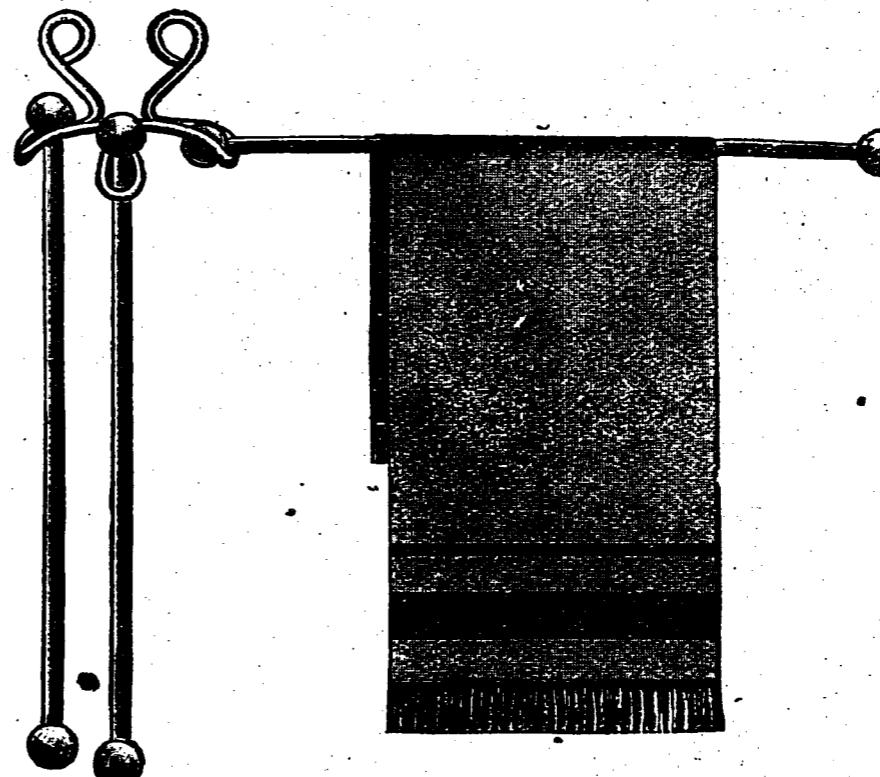
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How fair!
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Dutiful;
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But, ah, the love
Whose bonds will deepen yet,
Impervious to regret!
This is the love which bleeds
Its own veins dry
And ask the no return.
And when within the wilderness it faints
The angels plod through dust
To bring supply.
Which spiteful elementals burn to serve
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ESTABLISHED 1865.

CHICAGO, APRIL 30, 1892.

NEW SERIES—VOL. 2, NO. 49.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

THE second annual session of the school of Applied Ethics will open at Plymouth, Mass., July 6, and continue six weeks.

THE Archbishop of Canterbury recently presided at the opening of the Fine Art Exhibition in Whitechapel on Sunday, a day on which the attendance is greater than that on all the other days of the week.

In the death of Miss Amelia Blanford Edwards the world has lost one of the most intellectual and versatile women of the present age. She achieved success in writing educational books, books of travel, of art and literary criticism and of fiction, as well as in her contributions to Egyptology and archaeology which she studied for years with untiring industry and unflagging zeal. She was not only a woman of great learning but of an amiability and beauty of character which won for her the esteem of all who knew her.

THE New York Legislature has passed a measure giving authority to the board of estimate and apportionment to appropriate an additional \$50,000 for the maintenance of the American Museum of Natural History in Central Park, to enable that institution to be opened two evenings of each week free of charge, and also on Sundays. It will be a grateful thing to the great number of daily toilers in New York, who are unable to visit this museum on week days, that the doors are to be thrown open at times when they can see its treasures.

In his work, "The Presumption of Sex," Oscar Fay Adams says that women care little for the convenience of others. That she makes needless delay in receiving her visitors. That she does not wait until another has finished speaking before beginning to talk. That she fails to recognize the importance of an engagement. That she accepts a street car seat and gives no thanks. That she is no hurry to get on or off the car, and uses valuable time of other people. That she pushes ahead of the column at the ticket office and demands her ticket. That she shows lack of manners in shopping, etc. Some of these charges would be as well-founded if urged against many men, while they are not true of the best class of women. But it must be conceded that they are true of too many.

AMONG those who seek to remedy existing evils, two equally dangerous extremes are advocated, says the Independent Pulpit; one, that all laws are wrong, and the other, that all wrong can be remedied by laws. Both of these extremes grow out of the idea that the sole object of government is the regulation of human conduct, whereas the true function of government is to secure to human beings the right to regulate their own conduct. There are certain rights that are natural, universal and inalienable, such as life, liberty and the pursuit of happiness. It is the natural right of every human being to live, and one has as much right, by nature, to live as another. It is the natural right of every human being to be free, and one has as much right, by nature, to be free as another. It is

the natural right of every human being to pursue happiness, and one has as much right, by nature, to be happy as another. Government does not confer upon men these rights. They are natural, and the only object we can have for government is to preserve and protect them.

THE Inter Ocean under the title "A Canadian Instance," says that in Toronto the saloon is open only six days in the week. "From 7 p. m. Saturday evening to 7 a. m. Monday morning, no one can buy a glass of wine, beer or liquor in Toronto. In the rooms of all the hotels are posted notices to the effect that guests requiring liquid refreshments must order them Saturday, as none will be served on Sunday." The fact is that to any one who wishes to buy "liquid refreshments" in Toronto on Sunday, hundreds of saloons, including those in first-class hotels are accessible, with certain precautions well known to the authorities and to the police, from whom the saloons have nothing to fear if the appearance of being closed is maintained. The saloons are often crowded on Sundays in Toronto as they are in Chicago, but in the former city the entrance is by some back or side door, while in the latter it is by the front door. The deception, hypocrisy and pretense of keeping the law, while secretly breaking it, is worse than the drinking, bad as that is.

IT is really surprising to find so many people who either used to receive "impressions" before they knew anything of Spiritualism, says the Summerland, or who receive through their own organisms at times sufficient to convince almost any rational-minded person, it would seem, of the general truth of the fact that the spirits of men do return and communicate with those yet incased in flesh. Sometimes it is the means of bringing them to see the truth, yet many times they only give a silly explanation of the matter, enough to satisfy their own minds, and give it no more thought except as something to rebut the evidence of Spiritualism by stating that such and such remarkable incidents occurred to them and then add that they are not Spiritualists, apparently taking it for granted that spirits would never approach any but avowed Spiritualists. There is a great deal of spirit manifestation both in and out of the church that passes unrecognized for what it really is, from lack of earnest thought upon the subject, a feeling of repulsion to the name of Spiritualism, or a supposition that every one is subject to like experiences and that they have an unexplained physiological bearing, or belong to the wonders of the mind.

HENRI BRAULT gives an account of a sitting with the famous medium Eusapia Palladino on the 15th of January last and describes phenomena witnessed in full light. Tables were moved and writing produced in this way: A blank piece of white paper placed on the table was examined and found to have no marks on it; the medium placed the hand of the reporter in a position to write, but with nothing in his hand, and he traced or rather made a movement of his hand as if to write a "d;" the paper being examined showed a "d" perfectly outlined as if he had a sharpened pencil at the end of his finger. The same occurred with a lady Mme. Aramengo. Cards placed on the table

were written on the underside. In semi-darkness chairs were placed on the table and then again replaced in their former position. Complete darkness being produced touchings of hands on various parts of the persons present were experienced, a chandelier was placed on the table by some invisible power, too heavy to be carried by any person around the table. Little blue flames were seen, some a foot and half long; clappings of hands were heard above the heads of the sitters, and pieces of paper were rolled up and carried to the mouth; hands fumbled in the pockets of the sitters, withdrawing portfolios from which certain papers were taken, but no money, and hands were presented and shaken, and touches were so made as to trace the sign of the cross.

WHEN oxide of iron, says an exchange, is placed in contact with timber excluded from the atmosphere and aided by a slightly increased temperature, the oxide will part with its oxygen and is converted into very finely divided particles of metallic iron, having such an affinity for oxygen that when afterward exposed to the action of the atmosphere from any cause oxygen is so rapidly absorbed that these particles become suddenly red hot, and if in sufficient quantity will produce a temperature far beyond the ignition point of dry timber. Wherever iron pipes are employed for the circulation of any heated medium, whether hot water, hot air, or steam, and the pipes allowed to become rusty, in close contact with timber, it is only necessary to suppose that under these circumstances the particles of metallic iron becomes exposed to the action of the atmosphere, and this may occur from the mere expansion or contraction of the pipes, in order to account for many of the fires which periodically take place at the commencement of the winter season.

ANNALES DES SCIENCES PSYCHIQUES for March and April has a report of a curious case of premonition, by a near relative of Professor Charles Richet. It is given in the following letter, dated Vitry-le-Français, July 18, 1891: I have never bet on the races; no one had spoken to me of "Grand Prix." Friday evening, on reading my Figaro as usual, I read the name of the horses engaged for the race. From the stable of M. Ed. Blanc: Ermark, Reverend, Clamart; they were talking of the chances of Reverend. My reading ended, I extinguished my lamp. Why did I think of races which never concern me? The name of Clamart sounded in my ear so much and so persistently that it became an irritating buzzing. I relighted my lamp to put an end to this sort of obsession. Sleep came without dreams; but on waking Clamart was the first name, or better said, the first thought which came to my mind; I wrote on eight papers the eight names of eight horses designated as the favorites; the papers rolled up and mixed, I drew one of them; it was the name of Clamart which came out. I wrote to Pierre to place or have placed one hundred francs on Clamart: this happened Saturday morning. Sunday I was at Vespers; during the procession (it was the day of the feast of Corpus-Christi), the same buzzing returned and always, Clamart, Clamart. Monday, I learned that this animal, which had interested me by the provocation it had given me, was the winner of the "Grand Prix!"

A NOTABLE WORK.*

"Butler's Book," one of the most notable publications of the day, may be said to complete the missing link in the War of the Rebellion. It gives to the world for the first time many important facts in civil, political and military history. Its author's life is interwoven with some of the most momentous events in the history of this nation and there are few men capable of writing about these events with more fullness of knowledge and none with more fearlessness than Benjamin F. Butler. None of the autobiographies of eminent men who took part in the great struggle for preserving our national unity surpass or equal this in interest; for it abounds with much of historic value, incidents and events following one another in the narrative in rapid succession, the accounts being interspersed with anecdotes never before published, and supported by documents here given to the public for the first time, and every page fairly bristling with the author's strong and picturesque personality.

Over 700 of the 1150 pages of this volume are devoted to the War of the Rebellion. It is appropriate therefore that the work should be dedicated, "To the good and brave soldiers of the Grand Army of the Republic, by their comrade, a slight token of appreciation of the patriotic devotion to loyalty and giant heroism with which they endured the hardships and fought the battles of their country during the war of the rebellion, to preserve the existence and perpetuity as a nation of freemen, the proudest exemplar of a people solely governed by themselves, and able to sustain that government as more powerful than any nation of the earth. Upon our efforts and their success depended the future of free institutions as a governmental power, giving the boon of liberty to all peoples."

Some idea of the comprehensiveness of the work may be inferred from a mere reference to the chapters. Chapter one gives Gen. Butler's lineage and education; the second, early political action and military training; third, is given to a sharp review of Democracy in 1860, when squatter sovereignty and bleeding Kansas were the leading events. The fourth is "The call for troops." Fifth—"Baltimore and Fortress Monroe." Sixth—Seventh—"Recruiting in New England." Eighth—"From Hatteras to New Orleans." Ninth—"Taking Command of a Southern City." Tenth—"The Woman Order, Mumford's Execution." Eleventh—"Military Operations." Twelfth—"Finances, Politics and Justice." Thirteenth—"Exchange of Prisoners, 1863." Fourteenth—"In Command of the Army of the James." Fifteenth—"Operations of the Army Around Richmond and Petersburg." Sixteenth—"The Elections in New York and the Gold Conspiracy." Seventeenth—"Fort Fisher." Eighteenth—"Why I Was Retired from Command." Nineteenth—"End of the War." Twentieth—"Congressman and Governor." Twenty-first and Closing Chapter, "The Law."

Gen. Butler indicates his attitude in relation to religion in early life thus: "My much loved mother was a very devout Christian, believing in the doctrine of Calvin and viewing unbelief as the unpardonable sin. I had been very religiously brought up. I had been taught in the Sunday School and by her until I was, for my years, fully conversant with the Scriptures. I had committed to memory the four Gospels and once had recited them at call for a quotation in every part. I knew every word, not even excepting the first eighteen verses of the first chapter of Matthew where everybody begat everybody else. That chapter was my hardest lesson, but I once mastered it. My mother's clergyman, a good Baptist, was consulted upon my being sent to West Point. He advised strongly against it. He said that I was a religiously inclined boy and one well versed in religious principles; and at West Point, there was, he understood a great deal of freethinking among the pupils, if not among the teachers."

His mother wished him to be a clergyman and he

was sent to the Waterville (Me.) Baptist College, where a majority of the pupils were being educated for the ministry. When religious matters were discussed Butler says, "I was not found quite up to the belief they undertook to teach me. . . . Boy of seventeen as I was I believed I had a right to controvert a doctrine established at first by the boy, Calvin, only seven years older, three hundred years before, in a superstitious, witch-burning age, whose doctrine modern science and modern thought had overturned in most parts which could be brought to the test of actual truth." Butler sent a petition to the president of the college stating his heterodox position and asking to be relieved from going to prayers and the church. The response was a sharp and severe reprimand, and but for the grief the step would have caused his mother, he would, he declares, have left college. "The mistake that I made" he adds, "was one that I fear I have too often made since, not in religious, but in political matters, of declaring my opinions before the community was ripe for them."

What Gen. Butler's religious belief is now probably nobody but himself knows. He has never certainly given evidence of possessing a deep religious nature, and spirituality is not among his prominent characteristics; and it cannot be said that the political opinions which he declared before the war, were in advance of public sentiment.

Gen. Butler's animosities are strong and he cannot always conceal them. Gen. Halleck, whom he seems to have hated with all his heart, is excoriated. Seward's foreign policy is ridiculed, he is charged with securing the removal of the General from the command at New Orleans at the behest of the French government, and accused of general cowardice. Although Butler was aggrieved at that passage in Gen. Grant's book in which Butler was referred to as having been "bottled up," our author says, "I was in Congress during his administration as President, in which I gave him my hearty support, and from that time until the day of his death no word of unkind difference passed between us, and I can say without fear of contradiction that few men possessed a greater share of his confidence or had more personal influence with General Grant upon public questions than I had."

Gen. Butler devotes several pages to an attempt to show that West Point's claim to superiority in giving military instruction is without foundation. He says, "Grant evidently did not get enough of West Point into him to hurt him any; he was less like a West Point man than any officer I ever knew. The less of West Point a man has the more successful he will be. We see how little Grant had. All of the very successful generals of our war stood near the lower end of their classes at West Point. As examples take Grant, Sheridan and Sherman. All the graduates in the higher ranks in their classes never came to anything as leaders of armies in the war. The whole thing puts me in mind of an advertisement I saw in a newspaper in my youth. It contained a recipe for making graham bread out of coarse unbolted flour mixed with sawdust. The recipe ended as follows: (N. B.—The less sawdust the better.)"

Gen. Butler evidently does not believe in forgiving enemies. The notorious Brick Pomeroy during the war charged Butler with stealing spoons and with innumerable other offences. To none of this abuse has Butler hitherto made any reply, but in this book he relates that he undertook proceedings for divorce on behalf of "Brick's" wife who charged her husband with entirely neglecting her and "afflicting her with a terrible disease." The employment of Butler by the lady led to a speedy adjustment. "I had also," writes Butler, "been counsel against him [Pomeroy] in another case in the circuit court of the United States for the southern district of New York. In this case Pomeroy was sued for grievous wrongs done to a young lady, as the court records will show. But as Pomeroy was found to be utterly penniless and worthless, it was useless to bring the case to trial. I do not know whether Brick is alive or not. I should be sorry to learn that he is dead, because I hope that he may have the pleasure of knowing that, in justice to him,

I have presented his memory to go down with my own as far as mine will go."

Gen. Butler gets square with a number of his enemies in a similar manner. The entire work shows a strong masterful man, such as was needed during the perilous days of this Republic, but not a man to be admired for elevated thought, fine moral sensibility or deep and tender sympathy with humanity. The world will never admire Butler as it does Sumner, yet Sumner never could have maintained order in New Orleans nor have performed most of the useful service for which Butler's rather coarse nature, strong will and executive ability admirably fitted him.

TO WHOM IT MAY CONCERN.

DEAR SIR: Having been a reader of your esteemed paper for some time, I was at the time somewhat concerned as regards a notice and touch to the so-called Spiritualists in January 23d, 1892; also in February 6, last. Glad to know you have been able to satisfy yourself that this slate writing coming from the spirits is done by a simple trick, as this is practiced all over the world by the so-called Spiritualists. I want to learn this trick. It will be worth, at least \$50.00 to me to learn it, and I am willing to deposit that amount in any of the five banks in this city to be drawn by you when you teach me how to do this trick, namely to write between two slates that are screwed together and sealed over, then bound with twine. This is just the thing I want to learn. Will you kindly write and send in enclosed addressed envelope, and greatly oblige yours respectfully.

J. F. B.

SPRINGFIELD, Ohio, April 18.

Our time is too valuable to spend in writing letters to Smart Alecks and correspondents of the class to which this man evidently belongs. Hence this public reply which, with modifications to adapt it to their respective intellects and attitudes, will fit a number of infantile minds occupying mature bodies and distributed in various parts of the country.

We cannot undertake to comply with this correspondent's request, for several reasons. First, because teaching tricks is not our vocation; and, second, if it were we have no assurance that this man has either the brain to direct the necessary movements or the hand dexterous enough to execute them; and, third, we have already given directions in these columns how to do the trick, directions which if comprehended and patiently practised will soon make any one with aptitude an expert. Only last week a gentleman from Montreal, well known to us by reputation as a writer and successful business man, called at our office and in the course of conversation told us that from the description of the method given in THE JOURNAL he had readily learned to perform the trick and had given a successful public display of writing on slates thus prepared. So successful, indeed, that two observers sitting behind him had not detected his movements.

For ten shillings we can furnish our correspondent with a book entitled "Revelations of a Medium," a study of which will enable him or any man of mediocre ability to pass as a "splendid medium" with all that class to which by nature and circumstance he apparently belongs.

If the first part of the letter published above has any meaning, of which we are by no means sure, it indicates a perspiring struggle on the part of the writer to be sarcastic. Though he makes a dismal failure in this, he is successful in portraying the calibre of intellect arrayed against us. Intellect—if it can be thus designated—which finds a reservoir in certain printed "organs" wherein to discharge the bile generated in those uncanny circles where thieves and lechers pick their victims; and which is also brewed in the recesses of jealous and envious minds whose stupendous conceit and venality are only surpassed by their malice toward those who have won public confidence by unwavering adherence to truth and honor.

Times without number have we detailed our own experiences and those of others in the observation of genuine independent slate-writing. Only lately the striking and convincing testimony of Professor Coues and Mr. Coleman has appeared in THE JOURNAL. The head and front of our offending is that we decline to

*Butler's Book by Benj. F. Butler. A Review of his Legal, Political and Military career. Illustrated with 125 engravings, maps and photo-gravures, etc. Boston: A. M. Thayer & Co., 1892; pp. 1164. (Dibble Publishing Co., 260 Clark street, Chicago.)

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ERMACORA VS. LOMBROSO.

Dr. Ermacora, of Padua, has written a pamphlet entitled "*I Fatti Spiritici e le Ipotesi Affrettate*" ("Spiritistic Facts and Hasty Hypotheses") in reply to Professor Lombroso's article the gist of which was given in a recent editorial in THE JOURNAL. The same pamphlet contains Lombroso's paper in full. Since Dr. Ermacora's essay like the one which it answers, is in Italian and therefore accessible to but few English readers, it is deemed best to give the substance of it in these columns. Dr. Ermacora says that in Italy mediumistic phenomena have been ignored, the great majority of cultivated persons having held aloof from them. Now they will be easily persuaded to listen to the first learned man who has broken silence. Professor Lombroso is admitted to be a man entirely loyal to his convictions, but the question is raised whether he is sufficiently equipped, whether the sudden change of equilibrium which new stores of knowledge brought into his mind, has not caused him to abandon the reserve characteristic of the man of science. As the boldest man may start at the sudden sight of a harmless scarecrow, so the most solidly constituted man may in a period of excitement express mistaken opinions. As the opinions of Lombroso have so much influence among the cultured classes, Dr. Ermacora says in substance, that any error in them is liable to affect science, especially in Italy, for some years. Having observed a few phenomena which he had not before believed possible, the illustrious professor wrote: "I am very much ashamed and grieved that I have so long combatted with so much obstinacy the possibility of facts called spiritual; I say facts for I am still opposed to the theory of their production. But the facts exist and I pride myself on being a slave to facts." Dr. Ermacora inquires how could he be either favorably inclined or opposed to any theory of the phenomena before unknown to him, after having barely seen them for the first time? Let it be supposed: suppose that a man of considerable learning in jurisprudence or theology should be ignorant of electric phenomena and for a long time should deny their existence, and, to show him how ignorant he was, some one should conduct him to a central station of an electric light plant and having obtained a sight of the machine and the lamp he would admit that the phenomena existed but should assert that he was still opposed to the theory of the electricians, what value would that opinion of his have? None at all, because, while the theories of electricity might be erroneous, he would not yet be in a condition to determine how and where they were so or be able to substitute a better theory.

Lombroso's attempt to annex to the field of medical science investigations in transcendental regions is in keeping with the course the doctors took in the case of animal magnetism. Being ignorant of it they despised it at first but when obliged to acknowledge it as a fact, began to study it but with a new etiquette in claiming it as their own. This tardy reception even was a benefit to medical science and favorable for the investigation of mediumistic phenomena. Lombroso seeks for the cause of mediumism in physiology. It is difficult to see how mechanical, physical, and chemical phenomena which occur outside of the medium can be studied with competency and be well understood solely by those who occupy themselves with the human brain and especially with its diseases. Doctors are still disputing whether hypnotism is a physiological or a pathological state. We shall be grateful to Lombroso if he shall be able to discover the true points of contact between mediumistic phenomena and psychiatry, but to regard them all as psychiatric is as if one should say that digestion is an astronomical phenomenon because the astronomers discovered universal gravitation, because the chemists were of the opinion that chemical reactions de-

pend on universal gravitation between the atoms, and because, in fine, in digestion chemical phenomena do happen. Prof. Lombroso has seen in the spiritistic phenomena a mere matter of psychiatry for the sole reason that he is a psychiatrist, precisely as the theologian sees clearly how it is only the action of the devil, and to convince himself the better about it he acquires the information that the medium is neuropathic, has an injury in the parietal of the skull, tactile obtuseness, hysterical convulsions, etc., all circumstances which for a psychiatrist would be sufficient to give an explanation of the flights of the bells and raising of tables and still more of the materializations, but which it must be agreed were too few in comparison with the other phenomena.

After a few of the phenomena observed by Barth have been described Lombroso asserts that these can be explained in accordance with the theories admitted by neuropathologists. To quote: "It is understood how the force, we will say cortical and cerebral, of a medium might, for example, raise a table, pull the beard, strike, caress, which are the most general phenomena in these cases."

One may believe on the word of Prof. Lombroso that the neuropathologists understand all these matters, but do they always well understand phenomena which though within their domain, are of a less complex kind. For example Lombroso asserts without hesitation that in certain cases "by virtue of hysteria the nose sees." Although this phenomenon may have been known to neuropathologists for a considerably longer time than they have been acquainted with spiritistic phenomena, still there are many among them who have not as yet comprehended how the nose sees in cases of hysteria.

Mental suggestion though finally admitted by some is still denied by many authorities, among whom are Tarchanoff, professor of physiology in the imperial Academy of Medicine at St. Petersburg, who, after having confounded Cumberlandism with mental suggestion, triumphantly reached the conclusion that "it is at least time to make an end of all these experiments of mind reading," and Carpenter, one of the first physiologists in England, and who, be it said by the way, despite this fact heaped upon himself a considerable amount of ridicule by his inconsiderate attacks against the reality of mediumistic phenomena. Does Professor Lombroso believe these men understood as much as he does, or does he believe he comprehends phenomena still more mysterious?

As for the men who enjoy the greatest authority in all branches of medical science they, some few excepted, deny these phenomena because they believe them impossible. Are they not even sufficiently expert psychiatrists and neuropathologists to see quickly such an obvious explanation?

During the period of time in which Lombroso was combating the phenomena with so much tenacity because he believed them impossible and hence the explanation impossible, was he a full-fledged neuropathologist, or did he become so after the séance at Naples?

"Hypnotism" says Charcot, "is a world in which, aside from palpable, material and numerous facts which point always to physiology, there are to be met facts absolutely extraordinary, inexplicable up to this time, not responsive to any physiological law and thoroughly strange and surprising." "I," he adds, "occupy myself only with the first." Charcot must be without doubt a wicked neuropathologist, because he does not comprehend the hypnotic phenomena which are on the threshold only of the other more wonderful attested by Lombroso.

He knows that this thing which the aforementioned distinguished men ought to understand well, is without doubt what forms the supreme scope of their researches, and which they have studied for ages especially during the last generation. By destroying their systems one after the other they advertise to the world that they know but little. And one of the most sympathetic of them, Liébault, well known to psychiatrists says that he himself is of the opinion that medical attentions are generally useless, and with statistics at hand shows us that in some diseases cures are more numerous and more speedy without remedies.

It would seem therefore that these scientific men though necessarily more or less neuropathologists have these two special characteristics sharply defined of belittling themselves and of comprehending matters the less, the more they have investigated them in turn.

Having taken account of the experiments of Ottolenghi in regard to the objectivity of visual hallucinations, Lombroso deduces from them "that the brain sees as the eye sees."

However this conclusion has a foundation only in the hypothesis that the human faculties are limited to the functions of the material body, a hypothesis which has not yet been demonstrated, and besides has been seriously attacked by the works of Spiritualists. Moreover the now well attested phenomena of clairvoyance is something more than a transference of feelings inasmuch as the clairvoyant can perceive images of objects, whether located at an enormous distance or placed in darkness.

Does the visual sense of the subject undergo a transposition of hundreds of miles? Lombroso says that "it is the brain which sees"; but does it see through opaque bodies and of course through the cranial wall? Then this is no more a vision than that of the eye, because the light and still less the image of an object, which is of course quite a different thing, cannot influence it. Now, if the brain does not become impressed through a luminous agent, what is the unknown agent which operates? Here he is tossed between Scylla and Charybdis. To escape the occult he ingulfs himself always more and more.

To explain thought-transference the author has recourse to the very specious theory, and which between Mesmer and Ochorowicz has been set forth in various ways, viz.: That of vibratory irradiation from one brain to the other through a material medium which fills space. But he has the frankness to add: "The great difficulty is in admitting that the brain is the organ of thought and that thought is a motion." Here it would seem that Lombroso would like to weaken the phrase, "that cortical motion in which thought consists" used a little while before, but repenting of the most prudent words of his article, loses sight anew of his support and allows the following to escape him: "It is precisely because thought is a motion that not only is it transmitted but also reflected" whereby he contradicts himself a second time. But this great difficulty which he finds and which a little after he loses sight of is not the only one. Though it be admitted that thought is motion and nothing but motion, the law of the conservation of energy with which Lombroso shows himself familiar ought certainly to convince him that it is not some other great difficulty that confronts him but a sheer impossibility.

When a vibratory motion radiates from a center, its energy decreases as the square of the distance, and this too whatever be the nature of the vibration. Now, for example, increased a thousand times, this energy is reduced to a millionth of the first power. It would then necessarily be expected, between the limits of a yard and a thousand yards that the phenomenon would vary enormously in intensity. Now despite the fact that Lombroso asserts that he has noticed it to have occurred better at a short distance, and that this has also been observed by many others besides, has been noted in the experiments of Janet, Ochorowicz, Beaunis, Liébault, Liégois, Rossi-Pagoni, etc., besides the many recorded in the publications of the Society for Psychical Research, still the course of the observation of this phenomenon is quite far from establishing this law. On the other hand considering numerous cases of telepathy between points on the earth diametrically opposite and recorded by authors and periodicals most orthodox, it would seem that distance had but very little sensible effect and that, moreover whatever be the force which emanates from the agent, it goes direct to the percipient without sensible dispersion—without losing any of itself. Here is a new enigma. What intelligent action in the guise of a faithful porter conducts thought to its destination and not elsewhere? And it is not enough to oppose to this that a vibratory motion may be transmitted unaltered to any distance under the form of a bundle of parallel rods, because the idea of a thought-

bundle (pensiero-fascio) raises the following difficulties:

(a.)—No indication of an organ which in the guise of the projector can originate and direct the ray impulse in the required direction.

(b.)—Difficulty of maintaining a sufficient parallelism for thousands of miles.

(c.)—Difficulty of the crested wave (puntata onde) exactly reaching the percipient (receiver) at such a distance.

(d.)—The still greater difficulty of comprehending how this thrust or impulse which should acquire a precision greater than that possible with the best astronomical instruments can be executed by an instrument not planted on an immovable base but placed in the power of movements of the body of the agent (transmitter)—movements which have not in reason any connection with the action of the supposed impulse.

(e.)—Mystery about the progress of the impulse since, to the agent as commonly happens, the direction in which the percipient is to be found is unknown.

It certainly does not result more clearly to any body how the cortical strata can carry out a difficult impulse without knowing where to go and with a projector which does not exist.

Lombroso admits that the mechanical labor executed in spiritualistic phenomena outside of the medium and on inanimate bodies proceeds from the cortical portion of the brain and brings forward as a comparison the reflected motions of epileptics in consequence of cerebral irritation and suggests that, if in this case the muscle serves for the transmission of motion, in the former case the other may serve the same purpose. Now here the author incurs the charge of a strange equivocation in that he recognizes the human machine. The muscles do not transmit mechanical energy from the brain to the object set in motion, but, on a signal received from the brain transpose into mechanical labor the potential energy, the combustible matter brought through the circulation, because, when they act they burn considerable matter. At the extremities, the muscles are the engine the brain the engineer. Now what is the invisible engineer in motions at a distance? Will the engineer substitute for the engine his own forces? Not that I would say it was a priori impossible, but it is not understood how the neuropathologists see so quickly how the brain alone can with its own energy execute, as has been many times proven, a mechanical action of the self-same magnitude with that which might be produced by the employment of energy proceeding from the muscles. The comparison of the magnet does not fit because the question does not turn on transmission but on the origin of energy.

Passing to writing mediums, the author adopts the old hypothesis of semi-somnambulism proposed by Richmond as far back as 1853. First of all, to sustain it would be necessary to show the constant unilateral existence during the medium's writing of the other phenomena characteristic of somnambulism and analogous conditions; because here there is no question of determining their existence, whatever quality they may have. But further there are frequently to be found mediums who receive at the same time two different communications through their two hands preserving their own normal consciousness unchanged. In this case there exists contemporaneously three different personalities. However according to the hypothesis adopted by Wigan and Luys and applied to automatic writing by Richmond, Janet and others, these mediums, ought to possess three cerebral hemispheres. The author would have better served his thesis by abandoning the hypothesis of Luys which explains the double personality by action independent of the two hemispheres of the brain, and citing the experiments of Rochan who actually shows in his subject, Benoist, three co-existing personalities. But the misfortune is these three personalities simultaneously attributed to the medium are still not enough, because there have been observed cases in which by means of spontaneous writing there comes traced contemporaneously a very much larger number of communications with diverse characters and languages.

As for Janet whom the author cites as if he had defi-

nitively resolved the question, I am not of his opinion. Janet showed that the medium might have communications with a second personality belonging to him, which was long ago well known to the cultivators of transcendental studies, but, taking account of facts which pointed to this long ago, we are very far from being able to regard as proven that they are sufficient to explain them all.

Habitually to neglect the facts is to abandon the question and abandon the field of spirit phenomena as has so well been shown by Aksakow.

But Lombroso could not for a moment take any account of them because he was ignorant of them and he himself tells us so when he says "the facts occurring are rather vulgar, (like pulling the beard and raising the table) and almost always repeat themselves with unvarying monotony" and that "if in a circle of spiritists around the magic table there is no one who knows Latin, the table does not speak Latin any more." On the contrary if there is anything which is astonishing in mediumistic phenomena it is their multiform phases and the disturbance they bring into our notions, as well in the field of mechanics as in that of physics, in that of chemistry as in that of biology and of philosophy. Quite a different thing from psychiatry!

Taking into account the narrowness of the point of view of Lombroso in this matter, and noting that from the *pontifices maximi* of official science down to the loafers in the coffee houses, there is everywhere a skepticism proud in appearance but servile in reality, would it not seem that the phrases "very simple explanation" and "well adapted to the taste of the masses who neither think nor study" ought to rebound against the author?

Lombroso ridicules the mediums who pretend that they are *en rapport* with Tasso and Ariosto. But it is useful to observe that he takes no account of the various spiritualistic theories; the author has repeated only what occultists and spiritists declare. But it is one thing not to believe true the name which a masked person gives and another to deny altogether the existence of a masked person. The author hence undertakes to explain the communications received through the medium, whether of things unknown to him, or in languages with which he is not acquainted, by means of mental suggestion. Naturally it is the most obvious thing to do, and besides is exactly what has been presented to the mind of every one who devotes himself to the investigation of mediumistic phenomena, but this must have been entirely abandoned by whoever has thoroughly investigated the matter. The reason for it is that there are too many well authenticated cases of veridical communications on matters not only unknown to all the persons present, but unknown to any human being, and the communications in languages unknown to the medium and to all present. Whoever would like to acquaint himself with conspicuous examples of this has only to consult the works of "Oxon," Edmonds, Dale Owen, Wallace and the quite recent work of Aksakow. It is strange, however, that Lombroso should also fall into the same contradiction as does Ochorowicz in his most interesting work on "Mental Suggestion." In these authors' works are to be observed the great rarity of the phenomenon of the transference of thought; but, when it is a case of the explanation of phenomena occurring through a table they fully recognize the phenomenon of thought-transference at once.

A great merit which we ought to acknowledge in Lombroso is that of having raised the question in dispute in Italy, which has been at rest for some time, and of having acknowledged against the general pre-conceived opinions that the mediumistic phenomena are real, and not always, or so frequently as alleged, a mere fraud. A similar prejudice had once similarly retarded the investigation of hypnotism. But the existence of phenomena independent of any fraudulent manipulation whatever had been confirmed long ago, authenticated by methods quite as rigorous as those of Lombroso, inasmuch as he used only his own senses, still this for "a psychiatrist of mature years" should be unsatisfactory, considering that preceding experimenter not excluding Spiritualists themselves,

(of course those who have investigated from a scientific point of view), the testimony of the senses to be insufficient and have made use of numerous correctives, among which, is photography on which Lombroso promises us an opinion.

If Lombroso, as he declares, and departing from the method he is accustomed to employ in all investigations, wishes to plant himself only on convictions framed through his own researches, having no regard to others, it will surely be the fruit of the date tree and the longer he will have to wait before gathering the fruit.

Now if we should be willing to follow his example and take no account of any but our own experiences, what use would his fruits be to us even when they shall have ripened? Doctor Du Prel cites the case of a negro in the service of Livingstone who used to have the savage way of drinking milk out of the hollow of his hand. When Livingstone taught him that it was more convenient to use a spoon for it the negro at once made use of it by pouring the milk from it into the hollow of his hand and drinking it. It seems to me to psychiatrize or to theologize phenomena as yet so little known to be an analogous proceeding, with the aggravation that the milk in the hand of Lombroso would sensibly change color. Let him drink less of it by himself.

He is nevertheless within the truth when he recognizes that these phenomena have a close connection with psychic phenomena of man, but he should not confine himself to the surface of them but go to the investigation of them with a view to a thorough study from the foundation, according to the excellent methods of study pointed out by Du Prel and Aksakow who have been cultivating them for many years under this point of view.

FAMILIAR SPIRITS.

BY CASSANDRA.

In reading the memoir of Austin Phelps by Elizabeth Stuart Phelps, the well-known author of that flexible, mystic gate between the seen and unseen, I was much impressed by certain references to spiritualistic phenomena.

Professor Phelps affirms that the evil is as old as the world, is distinctly recognized as fact in the Bible, and always with condemnation. The whole business of seeking to unveil the future by means of familiar spirits is forbidden as a sin. The curiosity which prompts it is a sin. Good people have as clear a warning in the Bible to avoid it as they have to avoid lying or profaneness..... We are bound, as believers in God's Word, to deny our unhallowed curiosity about the future, and live in faith."

Professor Phelps, as an illustration of this sin, refers to the séance in the Bible between Saul and the Witch of Endor. (Samuel 1st, Chapter 28.)

In reading the experience of Saul at Endor with the medium, where his anxiety prompted him to go in search of his fate, we find that he received the truth from one who was nearly as much over-awed by the spell she had evoked, as was Saul at the materialization of the spirit of Samuel. If materialized spirits had voices and used them in the olden times, why not in this age? In this séance, Saul was not condemned for evoking the presence of the spirit, but was judged for the sin of unfaithfulness to his command, and not obeying the voice of the Lord.

In 1st Samuel, Chapter 9, is given an incident in the early life of Saul, where he is described as a comely, innocent, young man, a favorite son of a fond father who sent him on a certain occasion in the company of a servant, in search of a herd of stray cattle. They tramped many miles over mountains and plains and found them not. When they had come to the land of Zuph, Saul said to his servant who was with him, "Come let us return; lest my father leave caring for the cattle, and take thought for us." The servant said: "Behold now there is in this city a man of God, all that he saith cometh surely to pass; now let us go thither; peradventure, he can show us our way that we should go."

When they came into the place, "behold, Samuel

came out against them." Now the Lord had told Samuel in his ear a day before Saul came, saying: "To-morrow about this time I will send thee a man out of the land of Benjamin." When Saul drew near to Samuel he said, "Tell me, I pray, where is the seer's house." Samuel replied: "I am the seer; and to-morrow I will tell thee all that is in my heart, as for thy lost cattle, set not my mind on them, for they are found." The next day Samuel took Saul apart from his servant, anointed him, informed him of his journey home, of the people he would meet, and the incidents that would occur on the way. That the gift of prophesy should be given to him and that he should be a king over his tribe.

All these prophecies came to pass, and this story seems to prove that it was the plan and will of God, that the innocent, choice young man should be led into the counsels of this prophetic medium. Because he was pure in heart, and receptive in his nature, he was selected as an instrument for a certain purpose. When this phase of his character changed and he was no longer passive to be led, his karma was finished for that epoch, and his spirit passed the threshold, and the mantel of authority and discernment was transferred and rested for a time upon David. If we look to the Bible for authority to justify the reality and the vocation of mediums, this incident would establish the proof, that it was God's manifestation, then as in the present. All these chosen instruments were more or less faulty, because undeveloped, and could radiate light but for a brief period, because the appetite of the senses shut off the spiritual light. To rely exclusively upon the Bible in this age for knowledge, is "looking at the world through a Jewish pin hole," as expressed by one of the western lights of theosophy.

MARRIAGE IN RUSSIA.

By —

Let us follow now the curious ceremonial of the peasant's marriage. Of course this ceremonial, as all others that I relate, varies much as we pass from one government to another, but I will give the exact description of what takes place in our part of the world.

Marriage for love is the exception and not the rule amongst peasants. The newly married wife is considered as a useful workwoman by her husband and his parents more than anything else. But leaving all questions of sentiment aside, I will start from the moment when the son tells the father that he wishes to marry and that he has fixed his choice on so-and-so; it may be, however, that the father tells the son that the house is in want of a "fresh hand" and that it is time he should marry, not a very poetical way of putting things, but as I have promised to be exact, I must also state what is very frequently the rule. As to the poor girl, her opinion is very rarely asked or cared for, she only knows she must be married some day, and perhaps the sooner the better. It is in fact a very characteristic point in the Russian character generally and amongst the peasantry especially, of doing things "na avoss," an untranslatable expression but which pretty nearly corresponds to the English "taking a leap in the dark," with something more risky in it.

The choice of the "nevesta" or bride being made, the father of the "jenih" or bridegroom seeks out some old dame, as a rule amongst his relations or friends, whose duty, as "svaha," is to go to the parents of the future bride and start the preliminaries by asking them if they are willing to give their daughter in marriage. If so, the parents of the bride, choose and send a svaha to the parents of the bridegroom. Then begin interminable bargainings. The "jenih" must give so much meat and white flour and vodki for the marriage feast, must give in money what is called "kalim" to buy his bride, must make certain presents. The nevesta must give also meat and flour and vodki and have a certain quantity of dresses and household utensils. When finally all is settled to the satisfaction of both parties, the jenih who, if he is from another village, may not have even ever seen his future wife, arrives to look over the bride. In

company with his father he sits with the relations of the bride, who is brought forth by her svaha or her mother, and made literally to "show her paces." She is led around the room to show that she is not lame, made to lift her arms about to show that she is able to walk, and after having thus looked over his future wife the jenih leaves the house. If the girl pleases the jenih, then the day is fixed for the "zapoï."

The parents and svahi on both sides assemble, in company with their nearest relations, and whilst eating and drinking fix on the day of marriage. The bride and bridegroom are officially affianced from that evening. The poor nevesta is supposed every evening from the day of the zapoi till the day fixed for the marriage to sit and weep because her parents give her away to a strange house, and as a rule, this weeping, whether feint or real, is gone through with. Then begins after the zapoi, a grand time for the dievki or girl friends of the nevesta. They go first of all to the house of the jenih to measure and sew his bridal shirt,—I must explain here that this "roubaschka" or shirt is in reality the upper garment of the peasant, and is a species of blouse with a girdle round the waist. The jenih meets his future wife's friends with all due honor, spreads out an abundant feast of delicacies for them, delicacies consisting of cheap confectionary, nuts of different kinds and sun-flower seeds, not forgetting more solid eatables, including vodki. After the measuring and the feast, the girls clamor for vehicles and horses, and with merry songs, drive off to the nevesta, who meets them at her gate with tears and howlings,—and really howlings, for the poor girl is obliged by custom during the whole of the time, to make believe at least that she is suffocated by the most intense grief, and as tears cannot always be turned on at will she vents her supposed grief in most unearthly moanings and howlings. Then begins the getting up of the bridegroom's wardrobe which is sewn by the nevesta and her friends. When that is ready, a few days before the marriage, the jenih accompanied by his friends and parents arrives at the house of the nevesta. He brings with him all sorts of eatables and drinkables, and if he is rich, a dress for his future wife. The parents and friends do not come empty-handed either, and the evening is passed in singing and dancing and drinking vodki. At last arrives the fatal eve of marriage. The nevesta is taken off to the bath by her dievki. Every Russian peasant has a bath. This bath is a small log hut divided into two rooms. In the first one dressing and undressing is done. In the second is a brick stove of a particular structure, in which water is heated, and which has on the top a mass of bricks or stones that can be heated very nearly red hot. After having washed himself with soap and hot water, the peasant climbs up on to a species of beach fixed near the ceiling where the heat is already intense. He then throws water on the red hot bricks, and enveloped in a cloud of steam, he thrashes himself, or his wife does, (for it is the duty of the wife to heat the bath and wash her husband) with a bunch of birch twigs with the leaves on; this operation which lasts two or three minutes makes him look like a boiled lobster, and effectually gets all uncleanness off him. (Not infrequently after being thus "steamed" he runs out and rolls himself in the snow, no matter how cold it is). The peasant takes such a bath every Saturday, and on the eve of any great feast-day. Well, our nevesta is washed and brought home to her parents accompanied by the joyous songs of the dievki; of course, the poor girl makes more howlings and moanings than ever. On arriving home, she falls down at the feet of her father, and thanks him that up till now he has fed her and given her to drink. She repeats this same ceremony with her mother, brothers and sisters, and if she has a sister-in-law living in the family, thanks her for the trouble she has taken in heating the bath. The nevesta also reproaches her parents that they give her away, and asks them whether she has been a bad working hand, or whether they are tired of her that they thus act so rigorously. All these reproaches are chanted in a species of monotonous howl, but as they

are a ceremony or custom, they must be gone through with.

The sun rises at last on the wedding-day. In the morning, the dievki dresses out the nevesta in her bridal dress, during which operation the songs of the dievki form an agreeable contrast to the moanings of the nevesta. When she is dressed, the dievki starts off once more to the jenih and begs for braga, which is a very intoxicating kind of beer, made of hops and honey. There the lasses are again received with all due honor, and the braga having been poured into a large pail, it is carried off in triumph to the nevesta who now sits in expectation of the arrival of her future husband's best man. This important personage soon makes his appearance and announces the jenih will shortly come to take the nevesta to the church. But the dievki surround the bride and refuse to give her up. She must be bought. Then begins a bargain between the best man and the girls, who finally are appeased by a small sum of money. No sooner have the girls left the bride to her fate, for she is now considered as not belonging to them any longer, than the brothers of the bride make their appearance and demand a price for their sister. Armed with whips, they present a formidable barrier to the poor best man, who has again to dive into the depths of his pocket. The nevesta is finally bought after much bargaining and the bridegroom makes his appearance accompanied by his friends and relatives. Then begins a feast, in which the future couple, seated side by side, do not partake. As marriage is one of the seven sacraments of the church, they must fast until the priest has joined them in holy wedlock. So they sit with the handles of their spoons turned away from them, as a gentle hint that they may not yet taste of the good things spread before them. At last the torture of Tantalus ends and the final ceremonies before starting off to church are performed. All standing before the ikons, the parents of the bride take in turn a new image and bless their kneeling daughter with it; then a woman, generally some relative who goes under the name of godmother, blesses her in turn and keeps the image until the procession arrives in church. The bridegroom has undergone the same ceremony at home, before arriving at the nevesta's home, with the only difference that he has a godfather instead of a godmother.

Then the evahi give the bride a piece of money, a piece of soap, and a piece of bread; the piece of money so that she may be always rich, the piece of soap to keep off the evil-eye; this soap is said also to be very useful in case of any eye-disease, and is preciously kept by the bride. As to the piece of bread, it is placed under the clothing in the arm-pit, and must be kept there until the return home, when the newly married couple divide and with all due gravity, eat it; it is a sovereign charm to make them love each other faithfully for life!

The bridegroom in turn has several new needles, that have never been used, fastened into the back of his coat; they are to keep off the evil-eye. He has taken care also, when putting on his boots that morning, to slip a piece of silver into each of them. This money is the perquisite of his wife, when she will pull off his boots in the bridal chamber, as a sign of obedience to the wishes of her new lord. Then comes the jenih's turn to buy his wife's bed and wardrobe; this last is contained in a box generally of enormous size, the bigger the box, the richer is the bride. Having appeased the guardians of these treasures, who are the dievki, the bed, consisting of a pillow and coverlid, is placed on the vehicle that conveys the jenih to church, for he does not ride, either going to or coming from church, with the bride. He probably consoles himself of her absence by seating himself on her bed. The trunk and other movables are conveyed to the jenih's house by the dievki who do not go to the church. Then everybody comes into the yard where the bridal carts more or less in number, and drawn by two or more horses are awaiting to carry bride and bridegroom, and all the best-men, svahi, friends and relations off to church. The father and mother of bride and bridegroom alone remain, as church law forbids them to be present at the marriage ceremony.

This law holds good for the ceremony of baptism when the parents of the child are not allowed to assist. Here the bride, before setting, once more takes leave of her parents, and one might think, by the distressing cries that are made on both sides that the girl was being led to the scaffold. These heart-rending leave-takings concluded the brother of the bride helps her to her place, and everybody seats himself as best he may. The cry "Go with God," is raised, but the gates open not—they are held closed by male relatives of the bride—the jenih must "buy the gate" with a bottle of vodki. The gate being bought is thrown open, the drivers shout, the bells tinkle, and the whole procession dashes down the street, up to the church gates.

In the center of the church stand the analoi or reading desk, which is a movable construction. Before this desk, a few paces off stand the young couple. The priest begins by blessing two wax tapers, decorated with ribbons and flowers. These lighted tapers are held during the whole ceremony by the young couple: the peasants say that the one whose taper burns the shortest is the one that will die first. Then the priest gives the couple wine to drink out of one cup, in sign that they must divide their worldly goods. The marriage rings are presented to the priest, who with the bride's ring, makes the sign of the cross on the bridegroom declaring that "the servant of the Lord—such-a-one—is married to the servant of the Lord—such-a-one—in the name of the Father, Son, and Holy Ghost." This is repeated three times, and the same ceremony gone through with the bride, who must then exchange rings three times with the bridegroom. The marriage rings are then placed on the third finger of the right hand. A piece of carpet, or silk, is then spread on the floor. The young couple must step forward and stand on this carpet. Superstition says that the one who places his or her foot the first on this carpet, will be the ruler in the household; it is needless to add that the bride always strives, and generally succeeds, in placing her foot the first on the fatal silk. The priest then takes two metal crowns, much resembling the Imperial one, only adorned with the images of saints, instead of precious stones, and goes through the same ceremony as with the rings, putting the crowns on the heads of the couple. The whole of these ceremonies are accompanied by prayers and chants and appropriate quotations from the Evangelies. The priest having joined the hands of bride and bridegroom, and preceded by the diakon with lighted taper, leads man and wife three times round the analoi. He then takes the crowns off them, blesses them and the ceremony ends by the newly-married couple being led by the bridegroom's best man to the Ikonostase where they kneel before the images, and pray for future happiness. The marriage party then drives off to the house of the jenih. Here begins the marriage feast. But the new married couple have but stepped over the threshold, when they are covered by a shower of hops and oats. They are met here also by the parents of the bridegroom and are blessed once more; the parents, friends, and relations of the bride are absent. The bride and bridegroom sit apart in a separate room in company with their svahi and only the best man of the bridegroom is allowed to enter, to perform his duties of pouring out vodki and attending to their table. The position of best man is far from enviable for it is his duty to minister to one and all the guests. Finally the vodki has had its effect and the guests depart, leaving the young couple to their own devices.

But do not imagine that the feasting finishes here. On the following morning, the young men, friends of the bride and of her husband, arrive and inquire if he (the young husband) has not found a little lamb they have lost. The little lamb represents the young bride; on his affirmative answer, everyone must drink for joy that the lamb is found. Then the young man sends to his wife's parents and begs them to come to him; as they don't come, the new son-in-law makes his appearance himself and reiterates the invitation. His step-mother is obliged to offer him an omelet, which he in turn is obliged to eat, as a sign that his wife pleases him. It is considered a mortal offence, if the omelet is

not offered, and when offered, not eaten. Then all come back again to the new home, and the young husband and wife are now seated with the rest of the company at the place of honor. The tumblers are filled with vodki, and all are ready to drink to the health of the young couple, when suddenly the cry is raised, "The wine is bitter, the wine is bitter," and everyone stands with glass in hand. The young couple must rise and "sweeten" the wine, which they do by kissing each other three times. The wine thus sweetened is drunk, and the festival is continued as long as the guests can stand or sit. Cases of fatal apoplexy from drink are not rare at marriage feasts. A fairly well-to-do peasant will have given as much as twelve gallons of vodki and over one hundred gallons of strong-brewed braga to his guests; and when I add that vodki is much stronger than gin or whisky, and braga a very intoxicating drink, more so than English ale, one can only be astonished at the drinking capacities of the moujik and that apoplexy is not more common than it is.

I would not like my readers to think that I want to defend drunkenness, yet taking into consideration the education of the moujik, his hard life, his social and moral status, I feel moved only by intense pity when I see a drunken moujik and excuse him in the words of the Proverbs: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more." (Chap. xxxi. 6-7.)

RECIPROCITY—CHICAGO AND TORONTO.

Mr. B. F. Underwood opened a recent address on the Sunday Question at Toronto in which the principle of reciprocity in missionary work was stated in the following language:

The voices of Christian preachers from Toronto and other Canadian communities are not infrequently heard at Sabbath conventions held in the United States against what they call Sabbath desecration, in favor of what they call keeping the Lord's Day. Their solicitude for the Puritanical observance of Sunday in my country is not surpassed by my interest in a rational settlement of the Sunday question in theirs. The principles of freedom, of justice, of common sense are not limited by the boundary lines which divide nations, and the discussion of questions of public interest involving the rights of man, raised above the passions and prejudices of mere party politics, and above the contentions of local factions, should be considered in the cool, unimpassioned light of the understanding from all the existing points of view. If the Toronto preacher believes that running cars and reading newspapers and visiting libraries and art galleries on Sunday are sins against God, sins that will result in the damnation of souls, that the only proper place to go on that day is the church, and that the only proper thing to do on that day is to read the Bible and hear him and the like of him tell them how good God is and how bad they are, and to repeat what Abraham, Isaac and Jacob, and Moses and David and Solomon did and said, I say if he believes these things, it is his duty to preach them, and there is no place, if such teachings be true, more in need of such preaching than the city of Chicago in which I live. But since it is my conviction that such views in regard to Sunday observance are mere superstition, unworthy of rational minds, it is my duty to say this; and I know of no large community in America, in which the agitation of this subject is more needed, than Toronto—the stronghold of Protestant conservatism, which means intellectual rigidity the same as does Roman Catholic conservatism. Intellectual rigidity is the sin against the Holy Ghost which is unforgivable, unredeemable, irreversible, because it entails loss to the living and to millions yet unborn.

CLAIRVOYANCE.

In an article in the Christian Register, Mr. G. B. Stebbins says:

Clairvoyance is beginning to be accepted; and that acceptance will be more perfect as we realize it as the finer sight of the spirit world, of which we have here some opening foregleams.

A single clairvoyant testimony must suffice. Myra Carpenter, a woman of best character, witnesses her mother's physical death, at that mother's request, who met the transition as a sweet and solemn passover. Miss Carpenter writes:

"Her last words were to me. Sitting in her room, I became clairvoyant, when the painful scene of a mother's death was changed to a vision of glory. Beautiful, angelic spirits were watching over her. I

could feel them as material, and yet they conveyed a sensation which I can only say was like that of compressed air. They stood at her head and feet, and hovered over her. They had no wings, but the perfect human form, so pure and full of love that it was sweet to look at them.

I turned my attention more directly to my mother, and saw the external senses leave her. First, the power of sight departed; and then a veil seemed to creep over the eyes, hearing ceased, and then feeling. The spirit began to leave the limbs, as they die first; and the light that filled every fibre of each part drew up toward the chest. At first, as this occurred, a veil seemed to drop over the part from whence spiritual life was removed. A ball of light was gathering just over her head; and this increased so long as the spirit was connected with the body. The light left the brain last; and then the silver cord, connecting that light over the head with the body, was loosed. The luminous appearance soon began to assume the human form, and I could see my mother again. But how changed! She was light and glorious, free from pain and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of a child. She paid no attention to earthly objects, but joined her companions; and they seemed to go through the air. I tried to follow them in the spirit, for I longed to go with my mother. I saw them as they seemed to pass through an open space, when a mist passed over my eyes and I saw them no more. I soon awoke, but not to sorrow as those who have no hope. This vision, far more beautiful than words can express, remains stamped on my memory. It is an unfailing comfort."

The testimony of the clairvoyant agrees with the visions of seers and prophets, the words of the apostles, the faith of the Church Fathers, the argument of philosopher and scientist, and the ripe thought of the venerable college president.

They all fitly frame together to give us the proof palpable of the spirit body as a permanent reality, its triumph over physical death as a cheering "survival of the fittest," verifying that voice within which says, "Thou shalt not die."

APPARITION AT THE MOMENT OF DEATH.

A woman who lived with her husband and their little girl in a village some four miles distant from our house, came to assist in house-cleaning. For convenience sake she slept in the house. Late one evening she went to fetch water from a well about fifty yards from the house. To the astonishment of the servants she presently rushed back, pale and trembling, to say that her little girl had appeared to her in her nightdress, holding out her arms to her. She felt sure something had happened, for when she called to her child, and ran to meet her, the figure vanished. She insisted on going home at once, and the servants vainly tried to persuade her to remain till morning, and that she had only imagined the appearance. Nothing could induce her to delay her return, and on being informed of the circumstances, we desired a groom to drive her home in a dog-cart. At a short distance from the village they met the woman's husband on his way to tell her that their little girl was dead. She had fallen from a window, and had died at the time her mother had seen the apparition. —W., in *Light*.

In the room where the monkeys are kept by a dealer in Washington there is a cage containing a young white-faced cebus of more than average intelligence writes R. L. Garner in the Forum. On the same shelf and in an adjacent cage is the little capuchin Puck. They can easily see and hear each other through the open wire partition which separates them, there being no other obstruction. I have visited Puck for many weeks almost daily, and always supply him with food after requiring him to ask me for it in his own language. Having but little interest in the white-face, who is very shy of me, I rarely showed him the slightest attention until within the past few weeks, when I observed him trying to utter the capuchin sound for food, which always secured for Puck a banana or some nuts. Seeing that Puck was always rewarded for uttering this sound, the little white-face began to try it, and as soon as I discovered his purpose I began to reward him in the same way, and have thus seen one step taken by a monkey in the mastery of another tongue. At first his effort was quite poor and I could not at once decide what he meant; but practice has developed in him great proficiency, and now he speaks it almost as plainly as the capuchin himself. This was doubly interesting to me in view of the fact that I had long believed that no monkey ever acquired the sounds of another species. I frankly admit that this one instance is alone sufficient to cause me to recede from a conclusion rendered untenable by such certain proof, the cogency of which is emphasized by the short time in which it has been accomplished; but I still regard it as a rule that monkeys do not do so.



O, LITTLE BIRD UNDER MY WINDOW.

O little bird under my window
A-making your nest so gay,
You fill me with sorrowful longing,
On this budding April day.

For a time away in the distance
When my early Spring came round,
And my chosen mate for me builded
A little nest on the ground.

And happy and warm and sheltered
The silence did over me brood,
While I sat in my nest, as you do,
And my own mate brought me food.

A-watching and waiting and hoping
For the end of my time of rest;
When the life should awake that was stirring,
All cradled so warm 'neath my breast.

And so, just like you, my wee birdie,
We made us a home so dear,
But a hand in the dark bereft me
And my nest was empty and drear.

To a far away sky my love wandered,
To me, oh, so early lost;
From this frozen land to whose pathway
No mate has returning crossed.

O wings that are fettered, unloosen!
O feet, that are frozen and still,
'Tis the voice of the spring that is calling,
Make your way o'er the vale and the hill!

And I look far away o'er the tree tops,
And murmur, "Come back yet once more,
Forget all the sorrow of parting,
And be happy again as of yore!"

But birdie, perhaps I'm the laggard
That's left in this early Spring time,
Who lingers and flies not to welcome
Her mate in some winterless clime.

Or it may be that I am the wanderer
Who stays from the home-nest away,
Who tarries alone in the earth-land.
Far, far from my own love to-day.

O faithful and true to me ever,
I know that where'er you may roam,
You aye will await for my coming,
And apart we shall ne'er find a home!

—HARRIET H. ROBINSON.

MRS. CORNELIA K. HOOD, of Brooklyn, N. Y., is a woman who has not only identified herself with the practice of law, but is prominently connected with societies for the advancement and mental culture of her sex. She is president of the Kempin Club, the only woman's law club in New York. The Kempin Club was organized by the members of Dr. Emily Kempin's first class of women students, and is a counterpart of the Portia Club at Boston. It now has twelve active members. Mrs. Hood is also president of the Kings County Political Equality Club. The president advocates woman suffrage. "Women," says Mrs. Hood, "are by nature true to their principles. Even the lower class of uncultured women would make good use of the right to vote. They are naturally shrewd, quick to detect an evil and more ready to disown it than men. Bad women are not so, as a rule, by choice, but they are the creatures of adverse circumstances. Woman's mental and political elevation must be furthered by women of wealth, position and leisure, and that class of women is now becoming interested. Great strides are being made in the West. It is only in the East that people are so prejudiced and conservative. This conservatism of women does more than anything else to prevent women's emancipation." Mrs. Hood is a pleasing woman with soft brown eyes and a wealth of dark hair. Sitting in her luxurious home, surrounded by a bevy of social friends and admirers, no one would ever suspect her of possessing such strong, advanced ideas as have long characterized only the fanatics of her sex. The Brooklyn Women's Club, which is almost as old as Sorosis, also commands a share of Mrs. Hood's time. She presides over the music committee, and a more thorough and experienced chairman it would be difficult to find. She has devoted over fifteen years to diligent study of instrumental music, and plays frequently at social gatherings.

Miss Grace Dodge, of New York, in a recent letter described the origin and growth of the New York club, which began ten years ago when a number of young women, of whom the speaker was one, held an informal meeting to discuss the subject. It was thought that only a few

would be present, but over sixty came. They knew very little of the practical workings of such a society, and made many mistakes in organization and administration, but they persevered and now the club has membership of over 1,000, with an annual income from monthly fees of \$3,000. The club includes women who earn all the way from two dollars a week to \$2,000 a year, and there is such absolute democracy that no one thinks of inquiring what position in life the members hold. All over fourteen years of age are eligible, and those between fourteen and sixteen constitute the junior department, paying only ten cents a month. The regular fees entitle the members to the use of the rooms, books, etc., to all the entertainments given, and to the class in the Delsartean system of physical culture, but the other classes including French, German, literature, cookery, etc., are paid for at a rate which just serves to compensate the teacher. The rules are very strictly administered and the monthly fees are carefully looked after. If a member fails for three months to pay her name is expunged from the roll. It is very seldom that this happens, except in the case of a few who join without any serious purpose of continuing in the club. Even those who are poorest are able to save enough for their fees, and it is pleasant to see that sometimes when a member is temporarily embarrassed, a number of her friends will contribute toward paying her expenses. The speaker said that though the ticket budget of the club was now very flattering, the New York girls are really the poorest that there are, and that she has often been struck, on going to smaller cities, with the fact that the girls there were really much better off than those in the metropolis. She made a clear showing of the usefulness of the guilds and her suggestions will be helpful to her listeners.

Mrs. HUMPHREY WARD, who wrote the phenomenally successful book "Robert Elsmere," and in season became the most widely discussed woman in the English-speaking world, has just published another novel, "The History of David Grieve." A correspondent who recently saw her at the Cosmopolitan club thus describes her: "Mrs. Ward does not very closely resemble the portraits of her which have become the most familiar. She is not dark, austere and acute of face as might be inferred from the sharp outlines of the black-and-white sketches. On the contrary, she is of that medium type between blonde and brunette which is popularly denominated fair. Her head is not strikingly large. Her features are long and not perfectly regular, expressive of power and continuity rather than of effeminate dilettanteism. Her forehead is pretty well concealed by the old style of combing the hair down smoothly on either side. Her hair has a positive tendency to wrinkle and wave—to crinkle, rather, like waves under a very gentle wind. Her eyes are full and luminous, and it would be venturesome to say of what color—perhaps gray, perhaps chestnut, perhaps brown or blue. They are of various hues, according to the external light and the internal occupation."

The daughter of John Brown of Ossawatomie, Mrs. Ruth Thompson, who resides in California, is in straitened circumstances, and one of her friends is trying to help her and her family by selling for her some of her father's autographs. This friend, writing to Miss Kate Field, of Washington, says: "Where the next dollar will come from I do not know, but I do know it is needed. I still hope to sell more of the letters, as I have half a dozen left. I hear that dealers in the East are getting from \$15 to \$25 each. Possibly you may see the way to interest some friend who would be pleased to help."

Miss ISABEL F. HAPGOOD, Tolstoi's translator, writes that the fund she is collecting for the starving Russian peasants, to be distributed by Count Tolstoi, has already reached \$2,440.92, and that the reports that Count Tolstoi had been forbidden by the Russian government to go on with the work are totally unfounded. Miss Hapgood's address is 9 East Twenty-second street, New York City.

MISS JEAN LOUGHBOROUGH has been designated as architect for the Arkansas State World's Fair Building. She was notified recently that her plans had been accepted, and that she would be made the Superintendent of Construction of the building. The design is of the Rococo style of architecture, which prevailed in the seventeenth century in France. The first settlers of Arkansas were French. The

building will be 60x80 feet, two stories high, covered with a staff, and have a glass dome in the center. On the first floor will be a beautiful fountain, constructed of the many colored crystals found at Hot Springs. Miss Loughborough is an assistant secretary of the Board of Lady Managers in Mrs. Palmer's office. She is also lady manager-at-large of the Arkansas World's Fair Association.

MRS. JOHN C. BUNDY, of No. 582 LaSalle avenue, says last Sunday's Inter Ocean, gave an informal reception yesterday evening to the members of the Press League and a few invited friends. A paper previously read by Miss Mary H. Krout, the President of the Press League, before the Illinois Women's Press Association was repeated by special request. Dainty refreshments were served and the evening was further enlivened with delightful vocal music by Miss Bessie McDonald.

THE One Hundred and Sixty-First Report of the Directors of the Redwood Library and Athenaeum Newport R. I., to the proprietors, submitted Aug. 19, 1891, shows that the number of books added to the library the last year is 506 and that the total number of books in the library is 36-201.

THE RIGHT TO HYPNOTIZE.

Referring to the bill introduced into the New York Legislature to restrict the right to hypnotize to duly licensed physicians, Light says:

Every intelligent person has a very high opinion of the general sincerity and earnestness of the medical profession as a whole. They are felt to be a high-minded, conscientious class of men, discharging very important functions in a way which is beyond all praise. Yet to admit this is not to admit that medical men have any right to claim to monopolize the practice of hypnotism. Nay, speaking with all respect of them as to their true and legitimate functions, I think many people will feel that they are, as a fact, the very last class to whom a monopoly of the right of psychical research should be granted. They are as a class, intensely conservative, and they have committed themselves to a materialistic basis of judgment which must prevent them from making any but the very slowest progress in the really important, and to all spiritual psychologists, most interesting side of this study. And it looks a little as if the real animus of this claim to exclude all non-members of the faculty from this study was to prevent this spiritual side of it from being further investigated. They made up their minds that there is nothing there, and they are seeking to place on the statute book an Act to prevent anyone who does not wear their spiritually purblind spectacles from looking any further into it, for fear they themselves should once more be proved to have been wrong.

Therefore, it behooves all who believe in the free discussion of these subjects to combine to oppose in the most strenuous way such proposals as these, which, being carried in one country, will soon be proposed to be enacted in others. All legislation to prohibit is difficult, and often disastrous work, and should only be resorted to in cases where nothing else will avail to prevent unscrupulous persons from oppressing their weaker brethren. Most of all will it be difficult—and, indeed, as I believe, absolutely impossible—to apply it to a matter where, from the nature of the case, the law-breaker can so easily and perfectly cover his tracks. The only person who will be deterred by such an enactment as this from practicing hypnotism will be the conscientious investigator whose sense of right will not permit him to break the law. But nothing will be easier than for an unscrupulous man to make use of the very hypnotic power he possesses to conceal his breach of the law, by conveying the suggestion that not himself but some innocent third person has been the agent.

If what the doctors required was the discouragement of displays of hypnotism on platforms at places of public amusement, we should have a great deal more sympathy with them. Nothing is more to be deprecated than that this subject should be lightly played with for the sake of making money out of psychical power. But that is a very different thing from taking this investigation at one sweep of the pen out of the hands of hundreds of conscientious

and painstaking inquirers, by whose exertions the reality of the power has been brought to public recognition, and who know a great deal more about it than the vast majority of that class who are thus seeking to secure for themselves the entire monopoly of this practice and investigation.

DOGS IN HEAVEN.

Little Henry M. and his fine Newfoundland dog, Neptune, were good friends and constant companions. Neppy had a kennel in the rear of the grounds, from which he could guard his master's home. One morning Henry was full of grief to find that some mean person had poisoned his faithful friend, and felt his loss was very great.

He did not tire of talking about Neppy's good qualities.

Not long after this loss poor little Henry had to bear another; for the good old family horse "Morgan" died. Then little Henry seemed inconsolable. Finally, he roused from his sobbing, and said: "Well I s'pose it's all for the best, as Morgan is probably now in heaven, with Neptune. They were such good friends here they will be glad to see each other again"; and, with this comforting thought, ran out of the house, and over to a good neighbor, who was a very pious woman. Upon entering the house, he exclaimed, "Well, Mrs. Smith, I suppose I must not feel bad any more because Morgan died; for he is up in heaven with Neptune." "Why, Henry!" exclaimed Mrs. Smith; "animals don't go to heaven. I'm afraid your mother don't talk to you much on serious subjects. It is only human beings that go to heaven." "Yes'm; but Morgan was most human. Mamma said so the last time we drove him, because he knew so much." "But, my child, what do you suppose God wants with dogs in heaven?"

"Why to chase the sinners out, of course!" was Henry's convincing reply.—E. E. M. in the Christian Register.

HIS PREOCCUPIED MIND.

He came home last night a bit tired from a busy day's work and his wife waited until he had got off his overcoat and sat down, says the Detroit Free Press.

"Did you get that piece of silk I asked you to bring up to-night?" she inquired, seeing that he had not laid it before her.

"Yes, dear, I left it out there in the hall."

"Did you get the pins?"

"Yes, dear."

"And the ribbon?"

"Yes."

"And Bobbie's shoes?"

"Yes."

"And a wisp broom?"

"Yes."

"And a wick for the kitchen lamp?"

"Yes."

"And some matches?"

"Yes, they are with the other bundles."

"And did you see the man about the coal?"

"Yes, it will be up Monday."

"And the man to fix the grate in the dining-room?"

"Yes, he's coming as soon as he can."

"Did you see Mrs. Smith about the sewing society meeting?"

"She said she'd come."

"And—oh—yes; did you get a new shovel for the kitchen stove?"

"N—n—o," he hesitated; "I forgot it."

"Good gracious!" she exclaimed. "What did you do that for? You know we needed that shovel, and I told you about it the very first thing when you went down town this morning. I do think you men are the most forgetful and careless creatures that ever lived." And she flopped out to see about supper.

Surnames in France began about 987 when barons used to designate themselves by the names of their estates; and that had been the general practice of deriving surnames, though by no means the origin of the names of all the nobility of Europe. Names were taken from badges, cognizances and nicknames applied to individuals. Among the commonalty, surnames are said not to have been general before the reign of Edward II. It will be found, upon examination, that many of them originated in the still older custom of adding to the son's Christian name that of the father; many more from the names of trades and many from accidental distinction in size and color, probably originally applied to the founder of the family. Many who display crests and arms nowadays would be reluctant to emblazon them upon linen and silver, carriage-door and livery, if they knew the true origin of their now vaunted display.



BEECHER AND SPIRITUALISM.

TO THE EDITOR: Considerable comment has been made upon the question, as to how much, if any, of the tincture of Spiritualism had Henry Ward Beecher imbibed before his death. That he has taken some large doses since is quite certain, if we are to believe a little of all the communications he is said to have transmitted. I would not meddle with this matter uninvited, but I have been requested to state anything I know concerning Mr. Beecher's spiritualistic views and now comply. I was for many years a very constant attendant at Plymouth church, and heard most of Mr. Beecher's sermons during the period of his ablest ministrations. I also knew him personally, but not so intimately as did many others. I have discussed the subject of Spiritualism with him briefly upon a few occasions. I have heard him speak of it during his discourses, and at no time did I ever hear him avow his belief in what is commonly known as modern Spiritualism, nor did I ever hear him deny that Spiritualists had some basis in fact for their claims. In one of his discourses many years ago, and before I was myself a believer, he said there seemed to be some basis for the claims put forth by Spiritualists, but he did not believe that any good would come from the experiments and investigations of unlearned, unthinking people, that it was a subject for scientific and careful examination. These are not his exact words, but I believe them to be substantially correct. I once heard him say, that when what purported to be the spirit of his father came to him, and talked like a fool, he certainly did not credit the communication. Upon another occasion, speaking of the general expression of people upon the subject of the return of spirits to earth, and of haunted houses "why" said he, "no one believes such nonsense; of course not. There is a house up in the country where strange noises have been heard, strange sounds and doings in the dead hour of night. That house is reported to be haunted. It stands back from the road and is, and for a long time has been tenantless, unless occupied by some ghostly forms who play their pranks upon the bare floor or rattle the windows to make known their presence. I don't believe in ghosts; of course not; and to show how brave I am, I propose to visit that house alone some night and spend a few hours there, and dispel the superstitious notions of people that that house is haunted. So on a bright moonlight night, I start out full of courage upon my mission. I go whistling down the road boldly and bravely and open the gate to the walk that leads to the door. The shadows of the trees are moving on the roof and lawn, and the house looks dark and desolate; but pshaw! that is nothing. I am not afraid. As I approach the door I hear a creaking noise within. My hat rises and I seize it with both hands to keep it in place. Then I concluded not to make a fool of myself. I know the house is not haunted, and there is no use of going in, and I don't. My friends the bravest of us are inclined to discredit what we inwardly feel may be true." Of course the language is as I can now recall it after the lapse of many years. I can now, in memory recall not only substantially his language, but his superb acting as he mimicked the pulling down his hat, and spirit of simulated bravado, as he turned upon his heel and went shivering from the house that was not (?) haunted. His audience was in roars of laughter.

He once told me, that, when he was in England some of his friends were sitting at a table, and he joined them. They had raps upon the table and names spelled out by calling the alphabet, which he thought quite remarkable. He was well aware of my own investigations, and of my connection with the Church of the New Spiritual Dispensation, and he asked me upon one occasion how I was getting along, and casually remarked that his own church was "as full of spirits as a witch." I recall his words. I once attended a materializing séance in this city where he was present. He had been invited to come, but said he would not come alone, nor would he tell who would be his companion. He came in a coach and his companion was Col. Beecher, his son. He carefully examined the cabinet and took his seat with the circle composed of

about twenty persons. He said to me that he believed in the immortality of the soul, but he had no evidence of the fact that the soul survived the body, and it was that proof which he desired. He would like, he said for his mother to come to him if it were possible. Quite a number of forms came out, but none that he could recognize. There was one incident which seemed at the time to impress both him and Col. Beecher. A form in the uniform of a Union soldier presented itself at the curtain of the cabinet and gave the military salute to Col. Beecher, who arose from his seat and approached it. There seemed to be an effort on the part of the form to articulate a name, but it failed, and motioned for pencil and paper, which was handed it. Whereupon it quickly wrote, and handed back the pencil and paper to Col. Beecher, who took the tablet to the light and at once exclaimed in astonishment "Sergeant Feay" A hand projected shaking the curtain in token of pleasure at being recognized. Col. Beecher then explained, that during the war, Sergeant Feay was wounded and died upon the battlefield and that he took from him some articles and messages to his friends, "and," said he, "one remarkable thing is the peculiar way in which he spelled his name; he spelled it 'Fe-a-y' and this is spelled in the same way." I think I have given the foregoing very nearly as the facts were. There are others who can corroborate me. This medium was soon after seized, when there was evidence, as I am informed, of fraud found in the cabinet. This tended, as is always the case, to throw discredit upon all the manifestations given through her mediumship, some of which I believe were genuine. I know it prejudiced the mind of Mr. Beecher very greatly.

It has several times been reported to me, that in a conversation with Judge Edmunds, Mr. Beecher asked him what he thought was his duty in regard to Spiritualism, and that Judge Edmunds advised him not to publicly announce himself upon the subject even if he did believe in it, as the world was not prepared for it; that he would do better to preach the substantial truths of Spiritualism and avoid the opposition he would meet did he disclose himself a believer. I cannot vouch for the truth of this matter, but believe that some such conversation occurred between them.

A. H. DAILEY.

BROOKLYN, N. Y.

FROM MR. STEBBINS.

TO THE EDITOR: In last paragraph but one of my article on "Religion in the Nature of Man," on page five of your issue of April 16th, for "spiritualized sense," read "spiritualized science"—a change which gives meaning to the sentence. Thanks for note at foot of page giving Mr. Underwood's view, which is just to him. I would say religion is "germinal" rather than "rooted" in "the depths of man's consciousness." Evolution, in mind or matter, is the process by which the supreme mind uses force and law to work out an infinite and beneficent design. This indwelling and positive mind, this guiding intelligence, is the central and inspiring idea of spiritual philosophy.

S. J. Finney said: "As rocks and trees are petrified sunbeams, so souls are petrified beams of God—the one in as vital sympathy with its source at the other."

Man is microcosmic. All forms of lower life and matter mount up into his corporeal frame; all subtle forces that hold and sway suns and stars pulse through him; all ideas of freedom, justice, immortality—of great truths that uplift and save this world, and all worlds of men and angels, are in and of his spiritual being. So made up and related, the spirit of man must have great wealth of innate and intuitive knowledge—wide and wondrous powers of discovery. The range of the soul is far wider than that of the senses. Intuition sees deeper and further than intellect. It sends light along the path which science explores, and their final verdict never disagrees.

Science has too much ignored intuition; paid too little heed to the truths of the soul-germinal and innate; failed to find its sure centre and starting point in one unitive intelligence.

It has intellectual culture and splendid external discovery, but has not helped, as it will, the full and harmonious development of man as a spiritual and immortal being, not only intellectual but intuitive emotional, moral and religious.

G. H. Lewes has well said:

"That the intellectual aspect is not the noblest aspect of man, is a heresy which I

have long iterated with all the strength of a conviction. There never will be a philosophy capable of satisfying the demands of humanity, until the truths be recognized that man is moved by his emotions, not by his ideas; using his intellect only as an eye to see the way. In other words, the Intellect is the servant, not the lord, of the Heart; and science is a futile, frivolous pursuit unworthy of greater respect than a game of chess, unless it subserves some grand religious aim, unless its issue be in some enlarged conception of man's life and destiny."

Science has helped greatly in weakening theological dogmatism. We may be glad of the reign of law instead of the reign of lawless miracles. It must now enlarge its own views and methods, and take in the world of mind as ruling the world of matter. Spiritualism, "the rejected stone," and physical science, came in good time for that needed enlargement.

Yours truly,
G. B. STEBBINS.

THE JOURNAL.

TO THE EDITOR:—If there was some way that I could get this into THE JOURNAL without causing the editor's cheek to blush with modesty I should like to say a word about his work. Possibly, if I mail this—in "strict confidence"—to the "publisher" he may find some way to meet my difficulty. Having said this much let me say at a venture:

1. THE RELIGIO-PHILOSOPHICAL JOURNAL stands at the head of all the spiritualistic papers in America; nay it stands first and foremost in America's journalism. Proof: (a) It is the only paper that tells the truth without deviation, fear or favor. (b) No one who has a thought to express, be he Jew, gentile or freethinker or conservative can fail of a hearing if he or she is respectful in language and short and sententious in clothing the thought advances.

2. Where can such editorials be found? I am amazed at times to find such versatility of subjects treated—treated too with such lucidity and learned illustration. There is no stale, re-hashing of old platitudes; no sing-song of the "sweet-by-and-by"; no dull-dusting of old literary clothes, but all is fresh, fair and full of fatness. (That is not one of Prof. Coues' alliterations!) Speaking of this gentleman's recent "Bug-a-boo Business." No such articles as these have appeared in spiritualistic journals for years. Like all of his work, there is no "guessing" when he is through. The "fact" stands without question. By the way a friend of mine sent me a copy of Light, published in London—a journal which occupies the same position in England that THE JOURNAL does in America. What was the first thing that met my eye on opening it? Guess. Prof. Coues's "Bug-a-boo Business!" I suggest that he take a trip abroad.

3. Then THE JOURNAL's corps of correspondents. Where do they all come from? Not a dull one among them, except possibly the writer. They are learned, profound, witty, sagacious, sensible. Then the variety of subjects upon which they treat. From hypnotism to heaven; from Blavatsky to Boehme; from the Messiah to the millennium; from the workshop to the mission of woman; from speculative philosophy to Spiritualism and—Spiritualism in its highest form. And so I could go on; but this article must have a limit, so wishing the new volume of THE JOURNAL a prosperous one, I have the pleasure of signing myself,

A PAID-UP SUBSCRIBER.

JONATHAN EDWARDS ON HELL.

TO THE EDITOR:—In view of the interest now taken in things theological, these quotations from Jonathan Edwards' sermons may prove curious and interesting. We do not have much hell-preaching nowadays. Edwards' sermons are full of meat and are good reading. Huxley says of him that "his demonstration of the necessary thesis has never been equalled in power, and certainly has never been refuted." With the limp theology of our time, which sacrifices logic to sentiment and hides in phraseology what it dares not proclaim, Jonathan Edwards would have had little sympathy. "He thought there was no need that the strict philosophic truth should be at all concealed," says one of his biographers. Hell, to him, was a reality to be shown to sinners; not a surmise to be explained away. There is not a Presbyterian clergyman in New York to-day who would venture to present its terrors in pictures as terrible as those in which he indulged. For example:

"I shall mention several good and im-

portant ends which will be obtained by the eternal punishment of the wicked.

"The saints will be made more sensible how great their salvation is. When they shall see how great the misery is from which God has saved them and how great the difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them a sense of the wonderfulness of God's grace. * * * The views of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven."

"The sight of hell torments will excite the happiness of the saints forever. It will give them a more lively relish of their own happiness!" (Sermon XI.)

"When they shall see how miserable others of their fellow creatures are; when they shall see the smoke of their torment and the raging flames of their burning, and shall hear their shrieks and cries, and consider that they in the meantime are in the most blissful state and shall surely be in it to all eternity, how they will rejoice! * * * How joyfully they will sing to God and the Lamb when they behold this!" (Sermon XIII.)

"Do but consider what it is to suffer extreme torment forever and ever, from one age to another; in pain, in wailing and lamenting, groaning and shrieking and gnashing your teeth, with your bodies and every member full of racking torture, without a possibility of moving God to pity by your cries! How dismal will it be under these racking torments to know that you never—never shall be delivered from them; to have no hope; when, after you have worn out the age of the sun, moon and stars without one minute's ease, yet you shall have no hope of ever being delivered; but the same groans, the same shrieks, the same doleful cries are incessantly to be made by you; and the smoke of your torment shall ascend up forever and ever. Your bodies, which have been burning and roasting all the while in glowing furnaces, yet shall not have been consumed, but will remain to roast through an eternity yet." (Sermon XI.)

Does Rev. Dr. Van Dyke warn sinners thus? Or was this the truth a hundred years ago, and is it falsehood to-day? *

DISS DE BAR AGAIN.

TO THE EDITOR:—A woman calling herself the "Immortal Vera P. Ava" is in our midst, accompanied by a Professor Ormond, whom they claim is commissioned by the "Higher (?) Powers" to protect her. Knowing you to be fearless in the upholding of what you know to be true, and equally as fearless in assisting to expose what you know to be false, I ask you, in the interests of humanity, to write us what you know of the twain, and greatly oblige,

Yours Truly,

EMMA ROSS GILMAN.

CANTON, Ills., April 20.

Inquiries of similar import have come to us from other cities in Illinois during the past few weeks, and we begin to wonder if people ever recollect what they read in newspapers. Ann O'Delia Salomon, alias Mme. Diss De Bar, alias Vera P. Ava, has already acquired more newspaper publicity than usually falls to the lot of an adventuress. She is a crafty, audacious pretender and dead-beat. She is a rough counterpart of Blavatsky; a better sleight-of-hand performer, more versatile, more dramatic, but with less intellectual strength and culture, and never a gleam of moral sense, which her Russian prototype sometimes had. She surpasses Blavatsky in hypnotic power, but it is of a coarser sort, and would be impotent in the circles where the mahatma-maker held sway. "Prof." Ormond has, so far as we know, had the reputation of being a sincere and honest man, but a crank. Previous to meeting Madam Diss' De Bar, he was a materialist. After having a personal conflict with her, during which he, in self-defense, repeatedly threw her to the floor, pulled off her wig, etc., he finally succumbed to her mesmeric wiles and will, and is now apparently her blind dupe. He has a wife and family living in Michigan. When the obese and bewigged woman corralled him he was working as a portrait painter, in Chicago, and exploiting socialism when opportunity offered.



BEECHER AND SPIRITUALISM.

To THE EDITOR: Considerable comment has been made upon the question, as to how much, if any, of the tincture of Spiritualism had Henry Ward Beecher imbibed before his death. That he has taken some large doses since is quite certain, if we are to believe a little of all the communications he is said to have transmitted. I would not meddle with this matter uninvited, but I have been requested to state anything I know concerning Mr. Beecher's spiritualistic views and now comply. I was for many years a very constant attendant at Plymouth church, and heard most of Mr. Beecher's sermons during the period of his ablest ministrations. I also knew him personally, but not so intimately as did many others. I have discussed the subject of Spiritualism with him briefly upon a few occasions. I have heard him speak of it during his discourses, and at no time did I ever hear him avow his belief in what is commonly known as modern Spiritualism, nor did I ever hear him deny that Spiritualists had some basis in fact for their claims. In one of his discourses many years ago, and before I was myself a believer, he said there seemed to be some basis for the claims put forth by Spiritualists, but he did not believe that any good would come from the experiments and investigations of unlearned, unthinking people, that it was a subject for scientific and careful examination. These are not his exact words, but I believe them to be substantially correct. I once heard him say, that when what purported to be the spirit of his father came to him, and talked like a fool, he certainly did not credit the communication. Upon another occasion, speaking of the general expression of people upon the subject of the return of spirits to earth, and of haunted houses "why" said he, "no one believes such nonsense; of course not. There is a house up in the country where strange noises have been heard, strange sounds and doings in the dead hour of night. That house is reported to be haunted. It stands back from the road and is, and for a long time has been tenantless, unless occupied by some ghostly forms who play their pranks upon the bare floor or rattle the windows to make known their presence. I don't believe in ghosts; of course not; and to show how brave I am, I propose to visit that house alone some night and spend a few hours there, and dispel the superstitious notions of people that that house is haunted. So on a bright moonlight night, I start out full of courage upon my mission. I go whistling down the road boldly and bravely and open the gate to the walk that leads to the door. The shadows of the trees are moving on the roof and lawn, and the house looks dark and desolate; but pshaw! that is nothing. I am not afraid. As I approach the door I hear a creaking noise within. My hat rises and I seize it with both hands to keep it in place. Then I concluded not to make a fool of myself. I know the house is not haunted, and there is no use of going in, and I don't. My friends the bravest of us are inclined to discredit what we inwardly feel may be true." Of course the language is as I can now recall it after the lapse of many years. I can now, in memory recall not only substantially his language, but his superb acting as he mimicked the pulling down his hat, and spirit of simulated bravado, as he turned upon his heel and went shivering from the house that was not (?) haunted. His audience was in roars of laughter.

He once told me, that, when he was in England some of his friends were sitting at a table, and he joined them. They had raps upon the table and names spelled out by calling the alphabet, which he thought quite remarkable. He was well aware of my own investigations, and of my connection with the Church of the New Spiritual Dispensation, and he asked me upon one occasion how I was getting along, and casually remarked that his own church was "as full of spirits as a witch." I recall his words. I once attended a materializing séance in this city where he was present. He had been invited to come, but said he would not come alone, nor would he tell who would be his companion. He came in a coach and his companion was Col. Beecher, his son. He carefully examined the cabinet and took his seat with the circle composed of

about twenty persons. He said to me that he believed in the immortality of the soul, but he had no evidence of the fact that the soul survived the body, and it was that proof which he desired. He would like, he said for his mother to come to him if it were possible. Quite a number of forms came out, but none that he could recognize. There was one incident which seemed at the time to impress both him and Col. Beecher. A form in the uniform of a Union soldier presented itself at the curtain of the cabinet and gave the military salute to Col. Beecher, who arose from his seat and approached it. There seemed to be an effort on the part of the form to articulate a name, but it failed, and motioned for pencil and paper, which was handed it. Whereupon it quickly wrote, and handed back the pencil and paper to Col. Beecher, who took the tablet to the light and at once exclaimed in astonishment "Sergeant Feay!" A hand projected shaking the curtain in token of pleasure at being recognized. Col. Beecher then explained, that during the war, Sergeant Feay was wounded and died upon the battlefield and that he took from him some articles and messages to his friends, "and," said he, "one remarkable thing is the peculiar way in which he spelled his name; he spelled it 'F-e-a-y,' and this is spelled in the same way." I think I have given the foregoing very nearly as the facts were. There are others who can corroborate me. This medium was soon after seized, when there was evidence, as I am informed, of fraud found in the cabinet. This tended, as is always the case, to throw discredit upon all the manifestations given through her mediumship, some of which I believe were genuine. I know it prejudiced the mind of Mr. Beecher very greatly.

It has several times been reported to me, that in a conversation with Judge Edmunds, Mr. Beecher asked him what he thought was his duty in regard to Spiritualism, and that Judge Edmunds advised him not to publicly announce himself upon the subject even if he did believe in it, as the world was not prepared for it; that he would do better to preach the substantial truths of Spiritualism and avoid the opposition he would meet did he disclose himself a believer. I cannot vouch for the truth of this matter, but believe that some such conversation occurred between them.

A. H. DAILEY.

BROOKLYN, N. Y.

FROM MR. STEBBINS.

To THE EDITOR: In last paragraph but one of my article on "Religion in the Nature of Man," on page five of your issue of April 16th, for "spiritualized sense," read "spiritualized science"—a change which gives meaning to the sentence. Thanks for note at foot of page giving Mr. Underwood's view, which is just to him. I would say religion is "germinal" rather than "rooted" in "the depths of man's consciousness." Evolution, in mind or matter, is the process by which the supreme mind uses force and law to work out an infinite and benevolent design. This indwelling and positive mind, this guiding intelligence, is the central and inspiring idea of spiritual philosophy.

S. J. Finney said: "As rocks and trees are petrified sunbeams, so souls are petrified beams of God—the one in as vital sympathy with its source at the other."

Man is microcosmic. All forms of lower life and matter mount up into his corporeal frame; all subtle forces that hold and sway suns and stars pulse through him; all ideas of freedom, justice, immortality—of great truths that uplift and save this world, and all worlds of men and angels, are in and of his spiritual being. So made up and related, the spirit of man must have great wealth of innate and intuitive knowledge—wide and wondrous powers of discovery. The range of the soul is far wider than that of the senses. Intuition sees deeper and further than intellect. It sends light along the path which science explores, and their final verdict never disagrees.

Science has too much ignored intuition; paid too little heed to the truths of the soul-germinal and innate; failed to find its sure centre and starting point in one unitive intelligence.

It has intellectual culture and splendid external discovery, but has not helped, as it will, the full and harmonious development of man as a spiritual and immortal being, not only intellectual but intuitive emotional, moral and religious.

G. H. Lewes has well said:

"That the intellectual aspect is not the noblest aspect of man, is a heresy which I

have long iterated with all the strength of a conviction. There never will be a philosophy capable of satisfying the demands of humanity, until the truths be recognized that man is moved by his emotions, not by his ideas; using his intellect only as an eye to see the way. In other words, the Intellect is the servant, not the lord, of the Heart; and science is a futile, frivolous pursuit unworthy of greater respect than a game of chess, unless it subserves some grand religious aim, unless its issue be in some enlarged conception of man's life and destiny."

Science has helped greatly in weakening theological dogmatism. We may be glad of the reign of law instead of the reign of lawless miracles. It must now enlarge its own views and methods, and take in the world of mind as ruling the world of matter. Spiritualism, "the rejected stone," and physical science, came in good time for that needed enlargement.

Yours truly,
G. B. STEBBINS.

THE JOURNAL.

To THE EDITOR:—If there was some way that I could get this into THE JOURNAL without causing the editor's cheek to blush with modesty I should like to say a word about his work. Possibly, if I mail this—in "strict confidence"—to the "publisher" he may find some way to meet my difficulty. Having said this much let me say at a venture:

1. THE RELIGIO-PHILOSOPHICAL JOURNAL stands at the head of all the spiritualistic papers in America; nay it stands first and foremost in America's journalism. Proof: (a) It is the only paper that tells the truth without deviation, fear or favor. (b) No one who has a thought to express, be he Jew, gentile or freethinker or conservative can fail of a hearing if he or she is respectful in language and short and sententious in clothing the thought advances.

2. Where can such editorials be found? I am amazed at times to find such versatility of subjects treated—treated too with such lucidity and learned illustration. There is no stale, re-hashing of old platitudes; no sing-song of the "sweet-by-and-by"; no dull-dusting of old literary clothes, but all is fresh, fair and full of fatness. (That is not one of Prof. Coues' alliterations!) Speaking of this gentleman's recent "Bug-a-boo Business." No such articles as these have appeared in spiritualistic journals for years. Like all of his work, there is no "guessing" when he is through. The "fact" stands without question. By the way a friend of mine sent me a copy of Light, published in London—a journal which occupies the same position in England that THE JOURNAL does in America. What was the first thing that met my eye on opening it? Guess. Prof. Coues' "Bug-a-boo Business!" I suggest that he take a trip abroad.

3. Then THE JOURNAL's corps of correspondents. Where do they all come from? Not a dull one among them, except possibly the writer. They are learned, profound, witty, sagacious, sensible. Then the variety of subjects upon which they treat. From hypnotism to heaven; from Blavatsky to Boehme; from the Messiah to the millennium; from the workshop to the mission of woman; from speculative philosophy to Spiritualism and—Spiritualism in its highest form. And so I could go on: but this article must have a limit, so wishing the new volume of THE JOURNAL a prosperous one, I have the pleasure of signing myself,

A PAID-UP SUBSCRIBER.

JONATHAN EDWARDS ON HELL.

To THE EDITOR:—In view of the interest now taken in things theological, these quotations from Jonathan Edwards' sermons may prove curious and interesting. We do not have much hell-preaching nowadays. Edwards' sermons are full of meat and are good reading. Huxley says of him that "his demonstration of the necessary thesis has never been equalled in power, and certainly has never been refuted." With the limp theology of our time, which sacrifices logic to sentiment and hides in phraseology what it dares not proclaim, Jonathan Edwards would have had little sympathy. "He thought there was no need that the strict philosophic truth should be at all concealed," says one of his biographers. Hell, to him, was a reality to be shown to sinners; not a surmise to be explained away. There is not a Presbyterian clergyman in New York to-day who would venture to present its terrors in pictures as terrible as those in which he indulged. For example:

"I shall mention several good and im-

portant ends which will be obtained by the eternal punishment of the wicked.

"The saints will be made more sensible how great their salvation is. When they shall see how great the misery is from which God has saved them and how great the difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them a sense of the wonderfulness of God's grace. * * * The views of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven."

"The sight of hell torments will excite the happiness of the saints forever. It will give them a more lively relish of their own happiness!" (Sermon XI.)

"When they shall see how miserable others of their fellow creatures are; when they shall see the smoke of their torment and the raging flames of their burning, and shall hear their shrieks and cries, and consider that they in the meantime are in the most blissful state and shall surely be in it to all eternity, how they will rejoice! * * * How joyfully they will sing to God and the Lamb when they behold this!" (Sermon XIII.)

"Do but consider what it is to suffer extreme torment forever and ever, from one age to another; in pain, in wailing and lamenting, groaning and shrieking and gnashing your teeth, with your bodies and every member full of racking torture, without a possibility of moving God to pity by your cries! How dismal will it be under these racking torments to know that you never—never shall be delivered from them; to have no hope; when, after you have worn out the age of the sun, moon and stars without one minute's ease, yet you shall have no hope of ever being delivered; but the same groans, the same shrieks, the same doleful cries are incessantly to be made by you; and the smoke of your torment shall ascend up forever and ever. Your bodies, which have been burning and roasting all the while in glowing furnaces, yet shall not have been consumed, but will remain to roast through an eternity yet." (Sermon XI.)

Does Rev. Dr. Van Dyke warn sinners thus? Or was this the truth a hundred years ago, and is it falsehood to-day? *

DISS DE BAR AGAIN.

To THE EDITOR:—A woman calling herself the "Immortal Vera P. Ava" is in our midst, accompanied by a Professor Ormond, whom they claim is commissioned by the "Higher (?) Powers" to protect her. Knowing you to be fearless in the upholding of what you know to be true, and equally as fearless in assisting to expose what you know to be false, I ask you, in the interests of humanity, to write us what you know of the twain, and greatly oblige,

Yours Truly,

EMMA ROSS GILMAN.

CANTON, Ills., April 20.

Inquiries of similar import have come to us from other cities in Illinois during the past few weeks, and we begin to wonder if people ever recollect what they read in newspapers. Ann O'Delia Salomon, alias Mme. Diss De Bar, alias Vera P. Ava, has already acquired more newspaper publicity than usually falls to the lot of an adventuress. She is a crafty, audacious pretender and dead-beat. She is a rough counterpart of Blavatsky; a better sleight-of-hand performer, more versatile, more dramatic, but with less intellectual strength and culture, and never a gleam of moral sense, which her Russian prototype sometimes had. She surpasses Blavatsky in hypnotic power, but it is of a coarser sort, and would be impotent in the circles where the mahatma-maker held sway. "Prof." Ormond has, so far as we know, had the reputation of being a sincere and honest man, but a crank. Previous to meeting Madam Diss De Bar, he was a materialist. After having a personal conflict with her, during which he, in self-defense, repeatedly threw her to the floor, pulled off her wig, etc., he finally succumbed to her mesmeric wiles and will, and is now apparently her blind dupe. He has a wife and family living in Michigan. When the obese and bewigged woman corralled him he was working as a portrait painter, in Chicago, and exploiting socialism when opportunity offered.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Gestures and Attitudes: an Exposition of the Delsarte Philosophy of Expression, Practical and Theoretical. By Edward B. Warman, A. M., author of "The Voice, How to Train it, How to Care for It;" "Principles of Pronunciation," etc., with 154 illustrations. By Marion Morgan Reynolds, Boston. Lee & Shepard, Boston; pp. 422; price, \$3.00. (A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

This beautifully bound and admirably printed volume gives a plain, comprehensive idea of the teachings of Francois Delsarte the great master of expression. The exposition is divested of technicalities and what is presented in regard to the body and its control for the expression of thought and sentiment is made clear by numerous illustrations giving the human figure in a great variety of postures.

This work is not only for the orator, the actor and for those generally who have chosen a public career, but for all who wish to cultivate a graceful carriage of the body. "Awkwardness" says the author "is a waste of vital force; besides it often places a man in embarrassing situations.... One of the most essential elements, the prime factor in appearing well in all the walks of life, is in understanding and practically applying the laws that govern harmonic poise; this is of especial importance as regards a correct standing position." Mr. Warman has taught Delsarte's philosophy many years and this work is probably the most complete and the best that has been produced on the subject.

The Presumption of Sex and other Papers. By Oscar Fay Adams. Boston: Lee & Shepard, 1892; pp. 149; cloth, \$1.00. (A. C. McClurg & Co., 117-121 Wabash avenue, Chicago.)

Portions of this work appeared originally in the North American Review. Its author has been an observer and to his own he adds the observations of many men and women in different localities, in the treatment of his theme. The mental limitations and moral defects of women and men are described vividly. If the author is severe in his remarks on women in general, he is not less so in exposing the brutality of men; "The masculine sex taken in its entirety," he says, "is a brutal one"; and what is most to be regretted is that his statement broadly speaking is true. Still there are thousands and hundreds of thousands of men who have advanced beyond the disposition and practices which the author mentions in proof of his positions, and a larger number of women who are measurably free from the imperfections which Mr. Fay has found so common among women. A perusal of the book may help to take the conceit out of some readers of both sexes.

Tatters. By Beulah, author of *Zarailla*, etc. Boston: Lee & Shepard. 1892. pp. 311. Paper, 50 cents.

A romantic story, well written with some Spiritualism in it. Not the least attractive part of the book is the fine portrait of the author, which forms the frontispiece of the volume.

MAGAZINES.

The Season—for May, just out—contains new designs for ladies' and children's garments of every kind, all in seasonable and practical designs, suitable for every occasion. This is one of the greatest specialties of The Season. Every lady who secures one of these journals can always find among its illustrations something beautiful and new in design, and fitted for making up garments, either for home or street wear, from the plainest morning gown to one for the most ceremonious occasion. International News Co., 83 and 85 Duane street, New York.

The National Builders Album of Beautiful Homes is the title given a volume containing two hundred and thirty elevations, perspectives, floor plans and interiors of villas, residences and cottages, especially designed for the work by George O. Garnsay, Architect. The book is finely calculated to give practical aid to the country builder and those to whom an architect is not accessible or who desire suggestions to aid in forming plans for building. The work is well bound in cloth and will be found useful to both mechanics and those contemplating building homes. The price is \$3. and it is published by the National Builder Publishing Co., Adams

Express Building, Chicago. The same concern publishes an excellent monthly, *The National Builder*, a medium for disseminating useful information to architects, mechanics, and all who employ them or expect to build. Mr. Daniel G. Garnsay, the efficient manager of this publishing company came here from Muskegon, Mich., to assume the direction of the business, and in a comparatively short time he has largely increased the popularity and scope of the enterprise.

The Inland Architect and News Record for March is a very solid and attractive number. Among the editorials is one on "Alleged Combination of American Electric Light companies in presenting bids to the World's Columbian Exposition" and another on "Proposed Establishment of a Technological Institute at Chicago." There are several valuable contributed essays with a number of beautiful illustrations of handsome residences, statuary, etc. This monthly journal is of special interest to architects and builders and all who are interested in architecture, construction, decoration and furnishing. B. L. Muller, Jr., manager, and R. C. McClean and C. E. Ilsley editors, 19 Tribune Building, Chicago, Ill.

The question whether the nominee or the platform should have the greatest weight with voters in the Presidential campaign, will be discussed in the May number of the North American Review, by Senator Quay of Pennsylvania, Senator Vest of Missouri, Representative Boutelle of Maine, Representative Burrows of Michigan, Representative Wilson of West Virginia and Representative Kilgore of Texas.

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Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
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IN

MODERN SPIRITUALISM,

BEING A GRAPHIC ACCOUNT OF Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

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They vowed to clear the shoals on which So many barks had stranded, For in platonic friendship rich Their souls should be expanded; And so they met brimful of hope, With spirits pure and kindly, They studied Darwin, Huxley, Cope, Discussed of Spencer blindly;

The utter of the utterly, The known and the unknowing, And all the strange philosophy That he succeeds in showing; The nebular hypothesis, The plan of the creation, Of life the strange antithesis, Of sex the true relation.

They read "Cosmic-Philosophy," And "Common Life and Function," And "Arguments from Anatomy" In dutiful conjunction; They pored o'er "Genesis of Rocks," Discussed co-operation, The tariff and the equinox, The power of conversation.

He came one quiet afternoon, They aired another topic, The habitation of the moon, (Of course t'was philosophic); They talked about the starry sky, Of Mars and strange Orion, Then of Tyrolean vales that lie Below the hills of Zion.

Around them then a silence fell, A strange, sweet charm, unbidden, And Eros wove a fairy spell, Unchallenged and unbidden. His hand caressed the bowing head,— Ah, why does she dissemble! Her rounded cheeks are flushing red, Her slender form a-tremble.

And then, his lips sought her sweet lips, In just the good old fashion, And crude philosophy, alas! Was merged in tender passion. Fades evolution, science, arts, Ancient and modern history, All these are less than longing hearts, And love with its sweet mystery.

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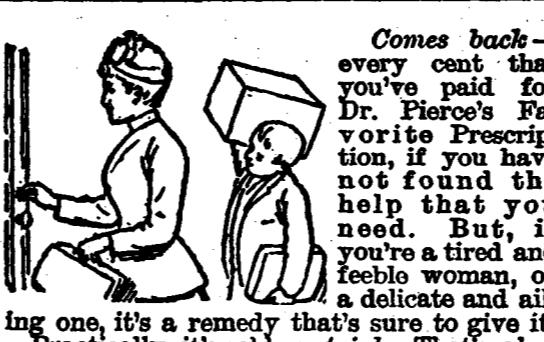
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Since Cousin Lillian entered college,
For she has grown so learned, I
Oft tremble at her wondrous knowledge.
Whene'er I dare to woo her now
She frowns that I should so annoy her,
And then proclaims, with lofty brow,
Her mission is to be a lawyer.

Life glides no more on golden wings,
A sunny waif from El Dorado;
I have learned how true the poet sings,
That coming sorrow cast its shadow.
When tutti-frutti lost its spell,
I felt some grief impended;
When she declined a caramel
I knew my rosy dream had ended.

She paints no more on China plaques,
With tints that would have crazed Morillo,
Strange birds that never plumed their backs
When Father Noah braved the bilow.
Her fancy limns, with brighter brush
The splendid triumphs that await her,
When in the court a breathless hush
Gives homage to the keen debater.

'Tis sad to meet such crushing noes
From eyes as blue as Scottish heather;
'Tis sad a maid with cheeks of rose
Should have her heart bound up in leather.
'Tis sad to keep one's passion pent,
Though Pallas' arms the fair environ;
But worse to have her quoting Kent
When one is fondly breathing Byron.

When Lillian's licensed at the law
Her fame, be sure, will live forever:
No barrister will pick a flaw
In logic so extremely clever.
The sheriff will forget his nap
To feast upon the lovely vision
And e'en the judge will set his cap
At her and dream of love Elysian.

—SAMUEL MINTURN PECK IN ARGONAUT.

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To the dwelling of those whose toil is done.
A little cluster of graves, forlorn,
Forgotten, lonely, unkempt, and still;
While round the cactus and through the thorn
The narrow trail creeps over the hill.
Somebody's lover, somebody's friend,
Under each wooden head-board lies;
Somebody's drama played to the end,
To praising mortals or weeping skies.
Sin and sorrow and love, now past,
Strength to conquer and fault to fail;
These they have known, and then, at last,
The slow sad journey over the trail.
The sun is riding home to his rest,
The gates of the great corral swing wide;
The trail leads on to the heart of the West,
Over the crest of the great divide.
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AT HIS BEST.

If a horse has speed within him,
Would you time him when he walks?
Does a man show brain or feeling
When he sleeps or when he talks?
I care not how with all the rest,
I'll measure folks when at their best.

The sky is often black with clouds,
And beauty stares from ghastly shrouds;
While Pope and Bacon once were brats,
And Job would swear at boils and cats.
These men are only saved and blessed,
Because God took them at their best.

When Peter fell below his level
Did Jesus send him to the Devil?
Or Paul and Judas basely down,
Was Heaven mantled with frown?
No; cruel wounds were always dressed,—
The healer came when at their best.

And so in life the rule should be
In judgments passed 'twixt you and me.
Let golden days and hours of bliss
Prevent the rod, invoke the kiss;
Just care not how with all the rest,
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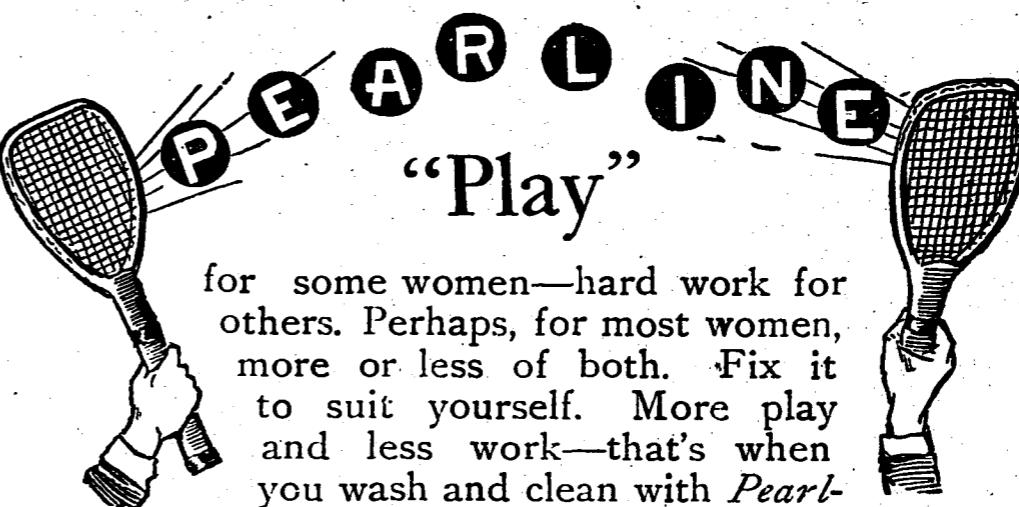
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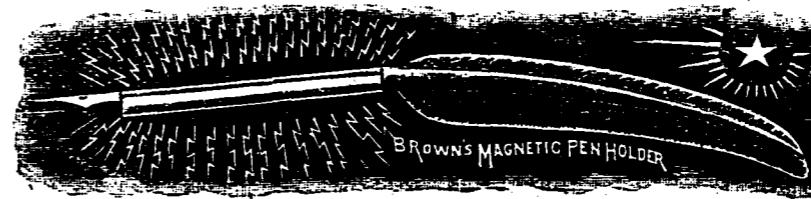
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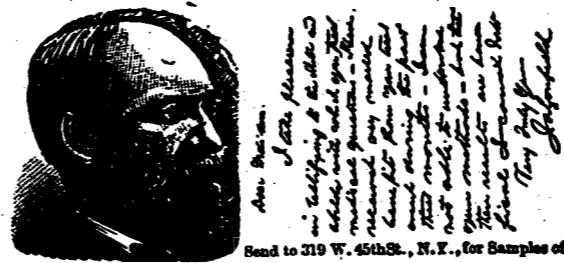
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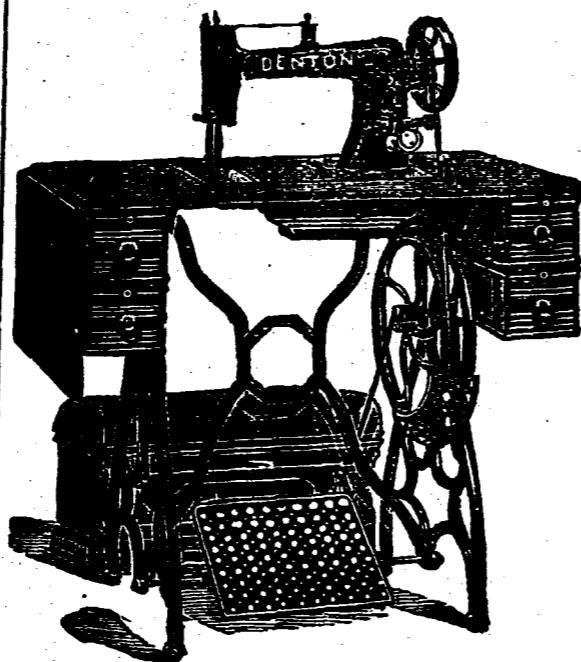
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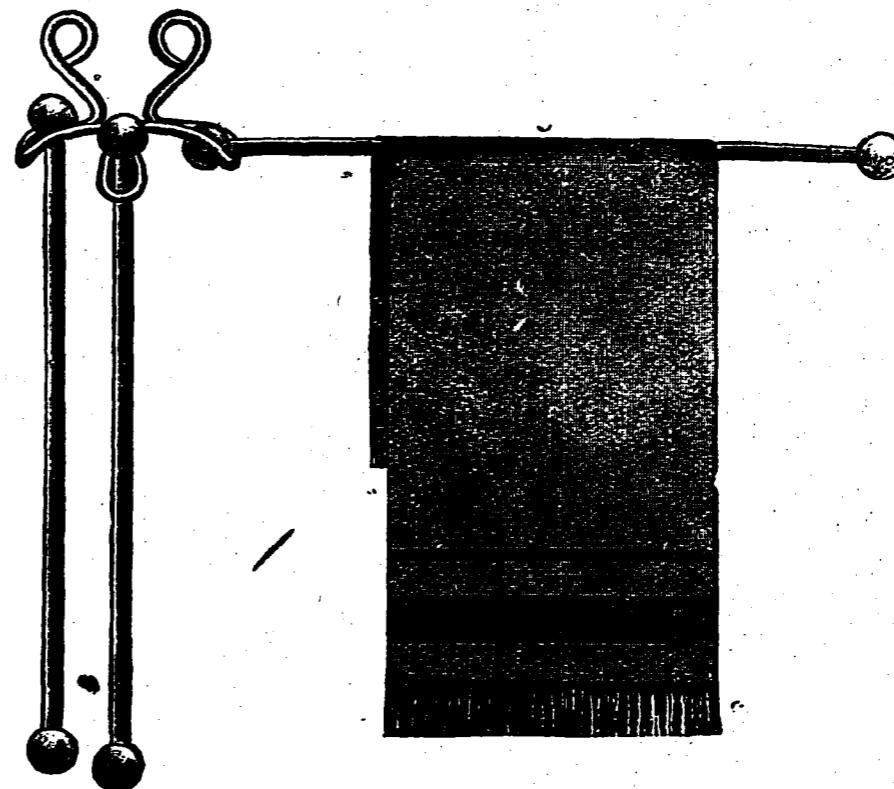
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BOOKS WANTED.

"Spiritualism, its Facts," etc., by E. W. Capron. This work is long out of print. There are probably copies in the hands of those to whom they are of no particular value. We will be glad to hear from such and have them name price. "My Experiences, or Footprints of a Presbyterian to Spiritualism" by Francis H. Smith, is wanted by a subscriber. Any one having a copy will please inform us.

A PHILADELPHIA gentleman, a good judge, writes: "I have read "Upward Steps of Seventy Years," with great interest. Its literary style, its valuable facts, its live criticisms, and fair and truly Catholic spirit are worthy of high commendation."

REPORT of the Association for the Advancement of Women. Nineteenth Women's Congress, Grand Rapids, October, 1891; Syracuse, N. Y.; C. W. Barden, publisher. This report contains the names and addresses of the officers and members of the Association with reports of committees, topics, papers, etc. It is a pamphlet of eighty-six pages and it has much interesting and valuable information relating to woman's work and progress.

BLAVATSKY'S DISCIPLES.

The grand annual convocation of Blavatsky's disciples convened in Chicago last Sunday. Including the sick and insane there were twenty-one delegates in mortal form. Of gnomes, elementaries, astrals and mahatmas there was a countless number. One-third of Helena Petrovna Blavatsky's ashes attended, guarded by that noble son of Erin, W. Q. Judge, who lent dignity to his office of Lord High Ash Holder. He had just had his teeth put in order by a tonsorial artist specially imported from Tibet for the purpose; and with tongue lubricated with oleomargarine made from the milk and tallow of Himalayan goats, and attired in Chatham street's best, he appeared a guru worthy of his goddess. But for his brogue no one would have guessed that his last reincarnation was on the banks of Kilarney. With that astuteness born of contact with mahatmas—those noble works of Russian art—the Lord High Ash Holder parted his closely clipped and well singed teeth and thus spake: "Spiritualism has no reason for being, though Spiritualists are constantly seeking one. * * * The Spiritualists have become a laughing stock. The Theosophical society does not encourage any psychical investigation until people are entirely prepared for it." Then he threw some of the sacred dust into the eyes of the score of delegates present and commanded one Meade of the "European Section" to discourse on "Reincarnation," that favorite and exhaustless theme of Blavatskites.

"From my knowledge of Madame Blavatsky," said the fragment of the European Section, "and from what she has often told me, I am certain that her work on this earth for theosophy is to be continued, perhaps is being continued now. But if she has been reincarnated and is among us, neither you nor I would recognize her as Mme. Blavatsky, unless we had learned to know her spiritual as well as her physical nature. Reincarnation's methods are infinite. The spirit may pass from one body at death like a flash to another living body, or it may rest for hundreds of years."

Our office cat says the esoteric significance of Mr. Meade's remarks is this, namely: That the inner circle of Blavatskites are cautiously preparing the minds of the lay Blavatskites for a grand master stroke. A new revelation. Nothing less than the dogma that when Blavatsky's body was dead and cremated the spirit forthwith, "like a flash," passed into and took possession of Anne Besant, who is now none other than Mme. Blavatsky.

PROF. JOHN DEWEY, of Michigan University, writes that it had been the intention to bring out the first number of *Thought News* this month, but it has been decided to postpone it for the present. "The difficulty was not lack of encouragement," says Dr. Dewey. "on the contrary we found the projects awakened so much interest that we thought it better to wait until more time and means should enable us to act more commensurately with our desires. Some further announcement may be expected next fall."

SAYS a Denver paper: "The Dante class held its last meeting for the season at the residence of Mrs. A. C. Phelps, Friday morning. Mrs. Mitchell's paper on the closing cantos of the 'Paradiso' was listened to with intense interest. She herself illustrates the fact to which she alluded, that Dante penetrates to the moral core of those who come within his sphere, and possesses them wholly. To those who followed her in her high interpretation of the 'Paradiso,' the interpretation, like the poem, seemed illuminated by the light of the land of Dante's vision. Mrs. Mitchell will give

a short course of lessons on modern philosophy, at the residence of Mrs. M. H. Mechling, beginning next Friday. The subject for the first lesson is 'The Philosophy of Immanuel Kant.' An urgent request, signed by a number of the leading women of Boston, has been received by Mrs. Ellen Mitchell to repeat there the Dante lectures she has been giving in Denver. The high order of Mrs. Mitchell's work is recognized by the finest Dante scholars of the country.

WHEN Col. Van Wyck was running for Congress in the Fifteenth New York District there was a certain Irishman who steadfastly refused to give the old soldier any encouragement. The Colonel was greatly surprised, therefore, when Pat informed him on election day that he had concluded to vote for him.

"Glad to hear it, glad to hear it," said the Colonel; "I rather thought you were against me, Patrick."

"Well, sir," said Patrick, "I wuz, and when ye stud by me pig-pen and talked that day ye didn't budge me a hair's breadth, sir, but after ye wuz gone away I got to thinking how ye rached yer hand over the fence and scratched the pig on the back till he laid down with the pleasures of it, and I made up me mind that whin a rale kernel was as sociable as that, I wain't the man to vote agin him."—Our Dumb Animals.

Mr. Charles A. Dana, in his speech at the recent New York Tribune fiftieth anniversary celebration, said among other things: Mr. Greeley had a moral code by which his newspaper was run. Every man who controls a newspaper needs a moral code. I have noted down what I regard as Mr. Greeley's code. It is this:

Always give a hearing to your opponent.

Never attack a man and refuse to let him answer in the same column.

Be always as considerate of the weak and friendless as the powerful.

Waste no strength in the advocacy of that which is intrinsically impossible.

Never compromise your own opinion on account of your subscribers or advertisers. If they don't like your ideas they can go to another shop.

This was the doctrine of Horace Greeley and he never violated one of these principles to my knowledge. These rules have not materially changed. They are to-day in force in every reputable newspaper office in the country. They are the foundation of the ethics of the profession. They are the decalogue and the fulfillment of the newspaper world.

AT THE CAPITAL.

POLITICAL EXCITEMENTS LARGELY OVERSHADOWED.

A MOST INTERESTING INTERVIEW WITH A NUMBER OF PROMINENT OFFICIALS.—HOW THE STRAINS OF PUBLIC LIFE ARE OVERCOME.

WASHINGTON, April 29.—The absorbing excitement of Congress and the interest caused by varying schemes and various measures have been overshadowed of late in Washington by the revelation of the alarming death rate among public men, and the additional fact that in nearly every case the cause of the death can be traced to one source. Congressman Springer's dangerous and long-continued illness, the sudden death of Senator Plumb, and Mr. Blaine's constant ill health have mustered from the grave the memory of an army of public men who have died in the harness.

Senator Beck dropped insensible in the Potomac Depot on the exact spot where President Garfield was shot.

Secretary Folger worked to the last and died without warning.

Secretary Windom died while speaking at a banquet.

Secretary Chandler was found dead in his bed at the Grand Pacific Hotel.

Senator Tom Corwin expired at a reception while talking with Salmon P. Chase, Ben Wade, Senator Schenck, and John Sherman.

The Hon. Hannibal Hamlin died at the club while chatting with his friends.

Minister Pendleton passed away while seated in a railroad train.

Senator Charles Sumner, Massachusetts' pride, died suddenly, working faithfully to the hour of his death.

Senator Simon Cameron feels the mysterious creepings of paralysis, and falls in the arms of his friends.

Salmon P. Chase passed away peacefully while seated at his desk with his pen in his hand.

It has dawned upon the public men of the country, the heads of departments in Washington, and discerning people generally, that there must be some one great reason for all of those untimely deaths. It was with a view, if possible, of solving this question that I called upon a number of prominent men, the results of which are given herewith. It is well known that one of the nation's greatest men is Gen. B. F. Tracy, Secretary of the Navy, and that no man in Washington has worked harder, more persistently, or more effectively. His timely and efficient work in building up our national defense when the question of war with Chili was being agitated, must necessarily have brought a great strain upon his system. He was found, however, at the head of the Navy Department, and in very good humor. Referring to the subject Gen. Tracy said:

"I am in good health and spirits at present. Several years ago, however, I was so fully impressed with the idea that I had uric acid in my blood that I took good care and good medicine to prevent its increase or continuance."

"May I ask, General, what course you adopted?"

"I had heard of many things, but I determined to try one especially. I found it all that I desired, and, although that was some time since, I am, as you see, well today, although I am still taking the same medicine, which is Warner's Safe Cure."

Colonel Daniel Grosvenor, the Chief of the First Division of the Comptroller's Office of the United States Treasury, said:

"I have had an unusual opportunity to watch the condition of public men and the strains which public life brings. Many prominent men break down suddenly, and, while this may also be true of other walks in life, it seems especially true of Washington. My experience has shown that one remedy has proven more beneficial for the strains of life in the case of public men than any other known discovery. That remedy is Warner's Safe cure. The most remarkable instance of its power is that of Mr. J. Henderson Wilkinson, the well-known pension attorney. His restoration to health through its use was simply marvellous. I myself believe in it implicitly."

Congressman J. C. Belden of New York, when approached upon the subject, said:

"Ex-Governor Alvord of Syracuse, N. Y. and also ex-Speaker of the House, furnished the most wonderful instance of the fact that a public man could withstand the strains of public life and yet live to a green old age. Few men have ever been sicker than Senator Alvord was, but he is now Hale and hearty. His recovery is due entirely to Warner's Safe Cure, which is certainly all the commendation of any discovery that could be required."

Mr. L. H. Egleston, Judiciary Division, Comptroller's Office, United States Treasury, said:

"Ten years ago I was ill—very ill with a disease pronounced by my attendant physicians to be incipient Bright's disease. The treatment failed to benefit me, and I grew steadily and alarmingly worse. Under the advice of friends I began to use Warner's Safe Cure, and have been in perfect health ever since. I am glad to state this, because it may save the life of others."

Senator B. K. Bruce cordially answered inquiries:

"My gratitude is due to Hon. H. H. Warner, manufacturer of the Warner Safe Cure, for the wonderful recovery which I have experienced through the use of his medicine. I am well to-day, and believe many public men might preserve their health and prolong their lives by the use of this great remedy."

The same sentiment can be found all over Washington, and there is scarcely a desk in the Treasury or other departments where a bottle of this remedy cannot be found. Its popularity here is due wholly to what it has accomplished.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.